

Calvinist Contact

An independent Christian weekly

October 20, 1989/45th year of publication/No. 2184

Kenyan school official studies school systems in Canada



Photo: Bert Witvoet
Cornell Tuva is glad to be in Canada.

Bert Witvoet

ST. CATHARINES, Ont. — Cornell Tuva looks younger than his 41 years. That, combined with an amiable personality, does not suggest that he carries the heavy responsibility of being a regional director of education in Kenya. His region, the Kibwezi division, includes 150 elementary and 18 secondary schools. Eight inspectors and seven teacher advisors report to him. The total student population in his district is 39,000 primary and 2,800 secondary pupils.

Tuva is here to look at the curricula of Canadian schools. His special interest is to find out what the various school systems, public, separate and private, are doing for the physically and mentally handicapped. Being a Catholic Christian, he is eager to meet with representatives of the separate and Christian systems and to visit their schools.

In Kenya, separate facilities are built for the handicapped, but within close proximity to the other schools, says Tuva. This way students are integrated on the playground and around the school.

The first weeks Tuva was here, hearings were being held in Ontario on the teaching of religion in public schools. Religious education is compulsory in Kenya, says Tuva. There is freedom to choose between the Christian and the Muslim religion, but there is no freedom from religion.

In predominantly Muslim areas, a Muslim syllabus is used. In predominantly Christian areas, a

Christian textbook is taught. In places where there are both Christian and Muslim groups, separate classes are held for each group. Kenya has not been secularized to the point that religion is seen as a private matter.

Pastors or religious persons are allowed to come into the school each day to teach religion. In addition, teachers teach religion in a course designed by the Kenya Institute of Education, in conjunction with the churches and mosques. According to Tuva there is no problem implementing this as a system.

One thing that strikes Tuva about Canada is that people here have come from all over the world: Latin America, China, Europe; yet, they are all considered Canadians.

About his stay here he says, "Nina muvera kudza tsi ii ya Canada." That's the Swahili way of saying, "I am glad to be in Canada." The education officer's visit is sponsored by Canadian Crossroads International, an organization which promotes cultural exchanges throughout the world.

Autumn signs

*Leaves are falling in my street again,
and I am mildly melancholic
as I watch the show.
Black cancerous spots have eaten
at the yellow, brown and red
fugitives that
cover the ground that will cover me.
But with the leaves fall seeds —
spinning, gliding emissaries of life
falling in the neighbours' yards
and ours.
We will rake them up, of course;
at least, we'll try.
But the message of hope
has been clearly etched
on the clear, crisp autumn afternoon,
signalling new life.
Come spring,
the whole darn neighbourhood
will be annoyed with all
those missed seedlings
sprouting into trees.
My melancholy melts and
I thank God for the glorious dying
of another year.
Let my own passing be
as marked with colour
and as filled with mischief.*

Bert Witvoet
October 1989

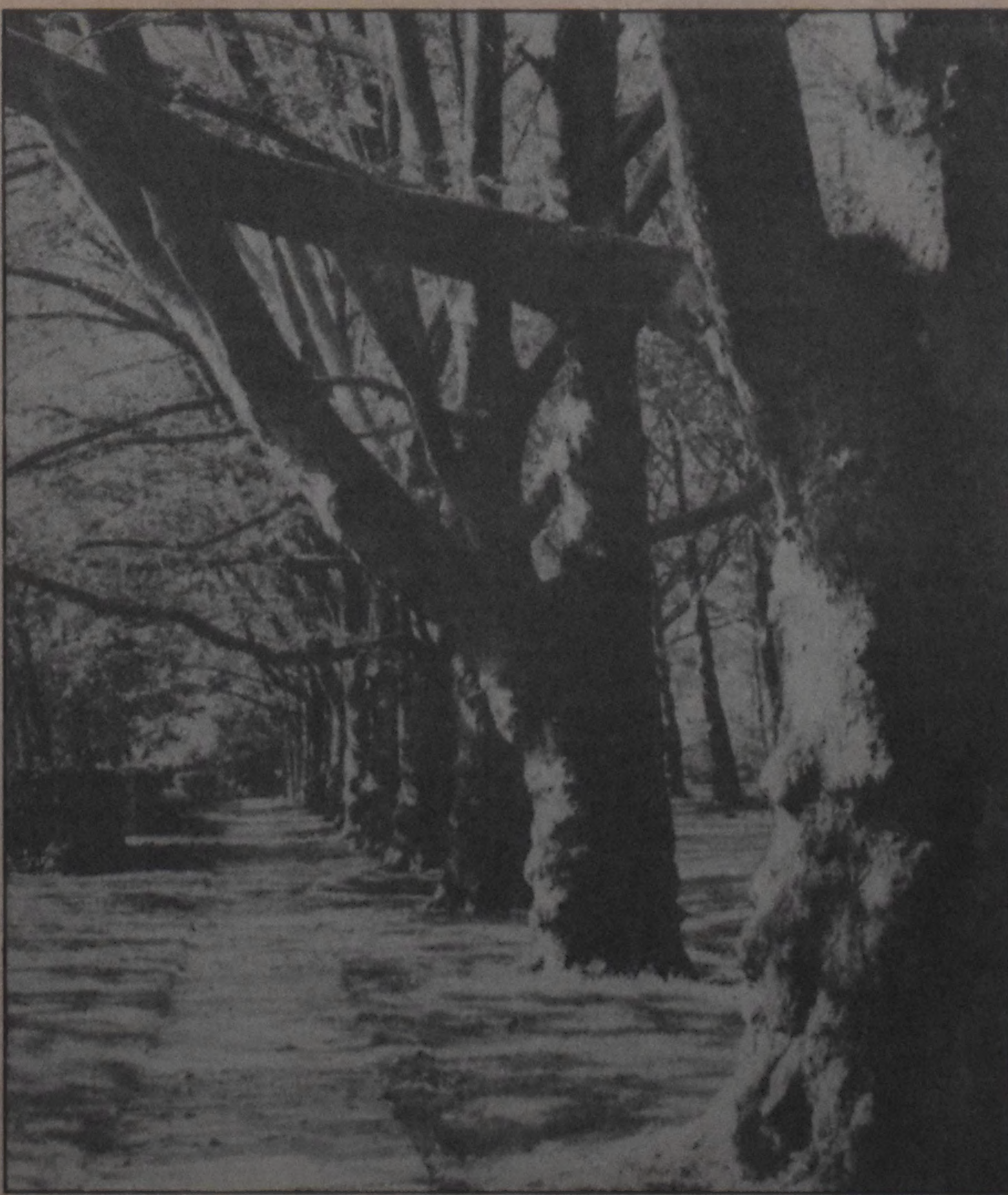


Photo: Trees in Urban Design by Henry F. Arnold

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CPJ recommends abortion alternatives which may break deadlock

Robert VanderVennen

TORONTO — In 25 specific recommendations to the federal parliament on the abortion debate, Citizens for Public Justice (CPJ) is now advocating alternatives to abortion in an effort to break the deadlock in which the government now finds itself. CPJ is an independent group of Christian citizens which advocates public policies based on biblical principles.

Pro-life legislation is necessary but not enough, says CPJ. Something is missing. We need a positive, supporting social climate in which babies conceived in problem situations can be born and cared for in a welcoming environment where the parents and others caring for the child have the resources they need. A true pro-life position is no less than this, says Harry Kits, executive director.

CPJ's pro-life position would "allow for an abortion only when the life or health of a woman is seriously endangered and there is no available medical procedure for effectively treating the health risk. This option prohibits abortion for 'social or economic considerations.'"

Recommendations in 10 areas were drawn up by staff researchers and writers Craig Vance and Kathy Vandergrift, working from CPJ's Vancouver and Edmonton offices.

The 10-step social strategy starts with advice about preventing unintended pregnancies. CPJ says that technical information about reproduction and contraception are not enough. "Effective prevention programs must

Thinkbit

The cruellest lies are often told in silence.

From: *Truth of Intercourse* by R.L. Stevenson

deal with sexuality in the context of the development of whole people and their human relationships. Self-esteem, positive reasons for saying "No," positive role models, peer support for healthy lifestyle choices, and one's awareness of life-opportunities" are vital, says CPJ.

Access to supportive counselling about all available options and services should be available to both male and female partners facing an unintended pregnancy. This "should go beyond the medical concerns to address the related concerns of housing, income support, adoption education employment, etc."

A birth mother's choice for adoption should not be seen as a form of desertion. Provincial adoption policies should be reviewed and changed to make adoption more geared to the needs of birth mothers, CPJ believes.

See **HOUSING** — p. 2

In this issue:

The pain and questions which result when "not all your children go to church anymore" p. 10
Ron Dube: a fellow prisoner paints a portrait of an uncommon man . p. 11
Poland is at the crossroads — and Christians are playing their part p. 13

Housing, income and education are keys, says CPJ

... continued from page 1.

Housing is seen by CPJ as one of the biggest obstacles to bringing to birth a firstborn child from an unplanned pregnancy, especially when the parents are not yet married. CPJ calls for innovative housing programs developed for the unique housing needs of teenaged mothers.

Since the highest number of abortion requests come from persons between the ages of 18 and 25, CPJ asks that federal and provincial ministers of labour, in consultation with business and labour leaders, develop a specific plan to help young families close the gap between income and family financial needs. Other financial programs to assist financially needy families with small children need to be put in place.

For young mothers the need to continue their education, which may include finishing high school, often leads to a decision for abortion. Child care policies and day care availability are cited as particular needs.

"Most men responsible for pregnancies outside of marriage do not recognize or accept the responsibilities associated with their involvement," says CPJ. Fathers should not only be pressed to meet their financial obligations, but policies and programs need to be put in place so it will be possible and attractive for fathers to be more involved in child rearing, for the child's benefit and their own. Child welfare systems

also need to be improved; Alberta's child welfare act has already been improved following CPJ recommendations in Alberta.

Children need welcome

This package program makes it responsible and attractive for parliament to enact laws against abortion, says Kits. He says that unborn children need to be welcomed into a society which makes provision for their needs and the needs of their parents. Simply to say that unborn children should not be killed is not enough.

CPJ is hoping that MPs who are pro-life in their hearts but are held back because of social concerns will now be moved to vote against abortion because they see how they can also provide for the needs of the parents and children. On the other side, 75 per cent of the concerns raised by pro-choice advocates in parliament's debate on abortion would be met by CPJ's proposed social policies.

The position on abortion recommended by CPJ requires action not only by the federal government but by provincial and municipal governments as well. But it also calls on the private sector — business, labour, churches, non-profit organizations — to do their part in co-operation that embraces all of society.

Pro-life and pro-choice positions have been too much argued in an individualist context, CPJ says. "The pro-

life movement focuses on the fetus; the pro-choice movement focuses on the woman; recent court cases have been based on the rights of the father. Elevating the rights of one group over the others is not justice."

A compromise balance of

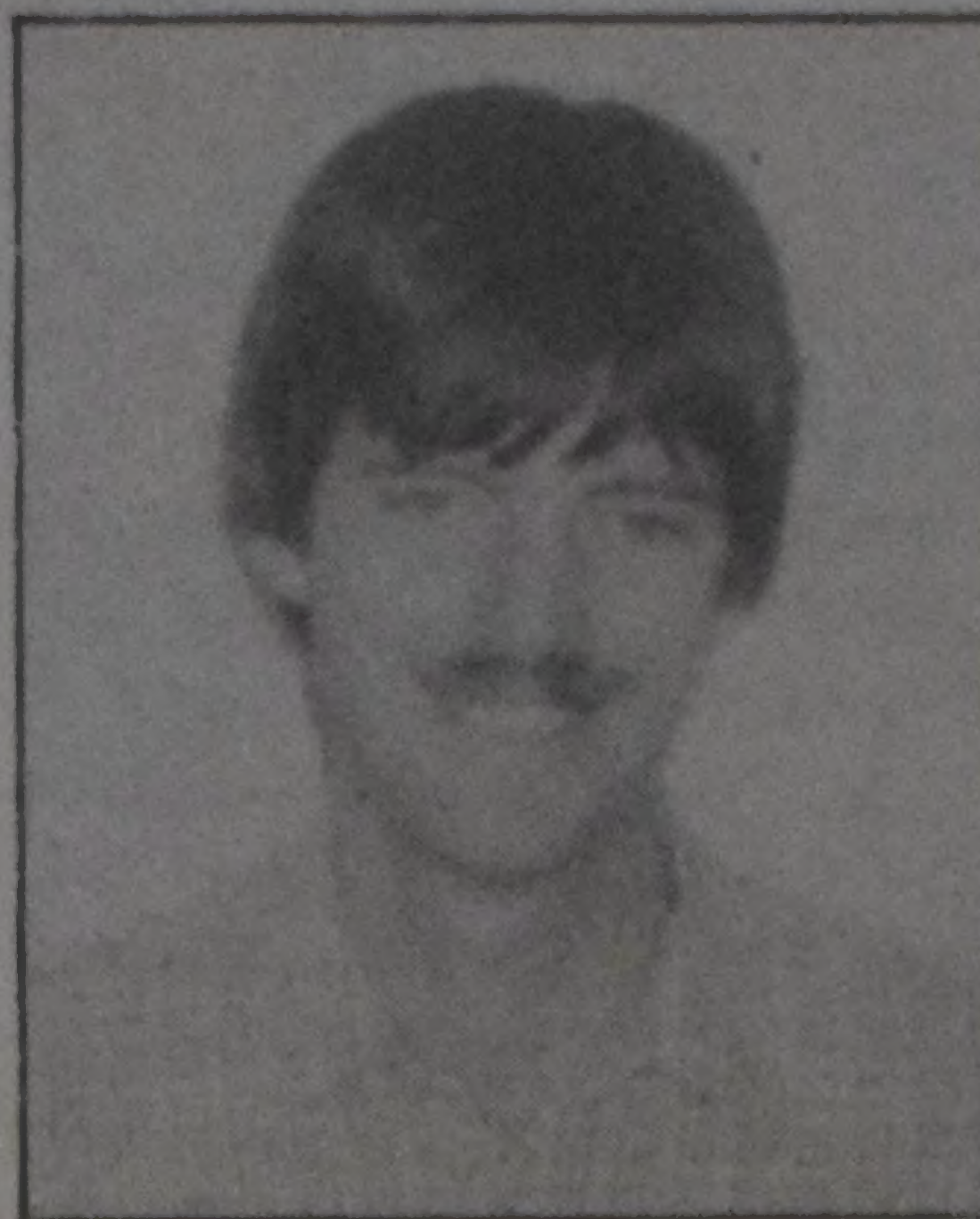
individual rights would be built on a faulty foundation. The biblical foundation is justice, not rights, and justice is an attitude and a course of action provided by the community, whose responsibility has not been adequately recognized in the abortion debate, believes

CPJ.

Copies of CPJ's 22-page recommendation to parliament can be obtained for \$5.00 each from CPJ, 229 College St., Suite 311, Toronto, ON M5T 1R4.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Easy passion



The cartoon first appeared in the Sept. 10 issue of the Newmarket Banner-Era, and is reprinted here with permission.

Riding the subway into downtown Toronto during morning rush hour is generally not the most intellectually stimulating experience, but it does provide opportunities for observing human behaviour. For example, did you know that approximately one out of every five "sardines" packed into those subway cars is reading a newspaper? Not profound, I admit; but did you also know that almost every male with a newspaper is reading the sports section? Yes indeed, there may have been hurricanes, arms reduction treaties, environmental disasters and political scandals, but these pale in significance when placed beside last night's baseball game.

I should know. When the paper arrives at our door, I dig out the sports section immediately, anxious to confirm that its description of yesterday's game fits my experience of watching it on the tube. Once that's settled, I move on to the two baseball columnists, noting how each one skilfully takes a one sentence quote from a player, coach, umpire or anyone else remotely connected to the game, and artfully weaves it into a 300-word analysis. When you realize that most major papers have three or four sports columnists (in addition to writers), while federal politics, provincial politics and international affairs each receive one columnist, it's easy to see where a paper's priorities lie.

Of course, it's more accurate to say, the readers' priorities. The bottom line in the publishing office is boosting circulation so that advertising rates can also be boosted. If that requires 2,000 words per baseball game, so be it. (Don't be surprised if *Calvinist Contact* comes out with full colour, in-depth descriptions of church league hockey games; they wouldn't mind boosting their circulation either.)

So what's the big deal? Why is George Bell more popular than Brian Mulroney? Why is it that when Carl Tuyl looks for news about Canada while visiting the Netherlands all he can find is that the Blue Jays are still in first place? (C.C. Sept. 29)

I personally subscribe to the "easy passion" theory. I believe there's something in us that needs to feel passion, that needs to get excited, that needs to have hope for victory and celebrate accomplishment. A successful sports team can appear to satisfy each of those desires.

Unsolvable issues

Unfortunately, not much else in the paper can. Issues such as abortion, poverty, the arms race, human rights abuses and environmental atrocities seem so complicated, distant, unmanageable and unsolvable that sustaining a passionate interest in them requires a super-human effort. Just when one begins to feel passionate about such an issue, a new report will appear declaring that there's no cause for alarm, media hucksters have manipulated a public outcry for sensational effect, relax and go back to watching baseball (think of the last summer's PCB affair).

Isn't it odd that each of those needs to which sportsmania caters — passion, hope, excitement, celebration, victory — are words which carry significant spiritual weight? Aren't they also five of the key words we associate with Christ's birth, death and resurrection? I'm not sure what the connection is between our craving for easy passion and his experience of the ultimate Passion, but I suspect our cravings constitute part of that which he came to redeem.

Syd Hielema studies at Wycliffe College in Toronto.

What the abortion issue is not

Robert VanderVennen

Citizens for Public Justice says that Canada's abortion debate is misfocused in five areas, which it identifies as follows:

1. *The issue is not when life begins.* Life is a seamless garment. You can't draw an arbitrary line saying that at the 12th or 22nd week of pregnancy life begins. Neither can the protection of human life be reduced to ensuring the mere physical existence of the fetus without regard for the life and well-being of the mother.

2. *The issue goes beyond human rights.* The life of the fetus and the mother are interdependent. If you say that the mother alone has the right to decide for or against an abortion, you also say to women that the raising of children is solely their responsibility. Public policies need to be based on mutual responsibility.

3. *The issue goes beyond legal changes.* A pro-life amendment to the criminal code without social policy changes will not adequately protect human life. If women have the right to abortions but

no social policies change, many women will have little choice but to have an abortion. Societal and legal changes are both needed.

4. *Positive action is needed as much as negative restrictions.* The question before parliament is not simply what limits to place on a certain medical procedure. We need to take steps towards a society where all children are welcomed, cared for and nurtured. And we need to make room for all people, especially women, to develop their full potential, to be full partners in all areas of life and live in relationships of mutual support.

5. *The best legal and social changes in the world cannot totally eliminate the tragedy of unwanted children, love breaking down and young women in need being abandoned by husbands, parents, lovers and even churches and Christians.* The blunt tools of the state are unable to mend hearts. But governments can create policies which encourage rather than hinder responsibility and healing.

Pressreview

Carl D. Tuyl



Life is full of disappointments. My favourite politician, Flora MacDonald, was passed over again. What is going on? Doesn't she deserve at least some nice appointment? We welcome to Rideau Hall Canada's 24th Governor General, Ramon Hnatyshyn, an old Clark loyalist and Monsieur's former House leader and Minister of Justice. The great question that lives in the minds of all Canadians is whether Mr. Hnatyshyn will be generous and open the park-like grounds of Government House again to the public.

★★★★

Lloyd Axworthy, Liberal leadership hopeful, is really hitting the rubber chicken circuit. There is a lot of negative stuff in his speeches. He would cancel megaprojects, tax deductions, "handouts and soft touches for all the businesses in this country," the Canada-U.S. free trade deal and the Meech Lake accord. All the money thusly saved would of course be spent for the benefit of us all. Bob Rae, the Ontario NDP leader, has declined to be a candidate for federal NDP leadership. There is precious little news in the papers about the NDP leadership campaign. Boycott?

★★★★

Guess who will turn 70 on October 18? His Majesty, Pierre, that's who. All his sons are already teenagers, but His Majesty looks fit as the proverbial fiddle, and he still dates ladies of considerable charm and fame. Happy birthday, and we miss you!

★★★★

Alberta is holding an election for a seat in the Senate. The election campaign is drawing about as much attention as the issue of a new stamp, but it will nevertheless raise the interesting question whether Monsieur will appoint the elected candidate. No prime minister has ever done much about senate reform for they have all seen senatorial appointments as their own private privilege. The faithful are rewarded with seats in the senate, which brings a quiet life and handsome rewards. So how about a senate seat for Flora?

★★★★

Auditor General Ken Dye had a hot idea. He wanted a hotline for people who wanted to snitch on government waste of tax money. The idea was shelved by Treasury Board president Robert De Cotret. This Dye is getting to be quite a gadfly. Good for him!

★★★★

Criticism of the GST is reaching ear-damaging decibels. The House Finance Committee is under constant fire, and it began to show in the chairperson, Don Blankarn, who on more than one occasion lost his customary good natured cool. Especially Albertans, who live unencumbered by provincial sales taxes, are worked up about the GST. Their wrath and fury has reached enormous proportions. Monsieur could be throwing away the next election, so Alberta's treasurer suggested.

★★★★

Every red-blooded Canadian remembers Mr. Peter Pocklington as the traitor who traded Gretzky to the Americans. The Alberta government also remembered him as the man who borrowed a cool \$12 million from the provincial purse. When Mr. Pocklington, who at one time had prime ministerial aspirations, failed to come up with his payments, the government seized some of his assets. Does that mean that there is a chance that the Edmonton Oilers will be seized and that the Oilers will become civil servants?

★★★★

The Communist Warsaw bloc is boiling over with dissent. East Germans have had it up to their hairlines with communism. Hungarians disbanded the party with relish, the Baltic States want independence, and outlying Soviet republics are fighting Moscow's domination and each other. Comrade Gorbachev is having communistic conniptions. Freedom is bothersome, as all true presbyterians know. Tass news agency attempted to divert the attention by reporting the landing of a UFO from which several alien figures descended to make an evening stroll around the city of Voronezh. They must have heard of *glasnost* in outer space.

★★★★

There is rather heavy-duty criticism in the American press about the way the Bush

administration handled the recent coup in Panama. Some papers reminisced about Kennedy's role in the failure of the Bay of Pigs invasion.

★★★★

Nobel Prizes are being rewarded. The Dalai Lama, exiled god-king of Tibet, received the 1989 peace prize. Two University of California academics won the medicine prize for their work in cancer research. As always when prizes are handed out, there was dissension and disappointment. A French researcher was of the opinion that he should have received at least a share of the medicine prize. So far, no mentioning of the Rev. Andrew Kuyvenhoven as candidate for the literature prize. We who are Christian Reformed shall have to voice our appreciation for our retiring *Banner* editor ourselves.

★★★★

The Pope is in Indonesia, exhorting President Suharto to respect human rights and the self-determination of the people of East Timor. Does the Pope like sambal on his sate? *Slamat makan*, Your Holiness.

★★★★

The Iron Lady will turn 64 in the coming week. Her age is not showing but her government's certainly is. There is increasing dissatisfaction about Conservative policies, and the opposing Labour Party leads in the popularity polls.

★★★★

Never say never! Former Greek prime minister Andreas Papandreou, who is involved in more scandals than Jim Bakker, launched a come-back campaign for the November elections. He has to clear a little hurdle though: a trial on charges of complicity in

embezzlement. Speaking of Jim Bakker, he is headed for the slammer for sure. He is probably already thinking up some scheme to fleece the inmates.

★★★★

The following incident is reported by my better half, who practises what I preach, and who occasionally visits women's fashion establishments. She recalls overhearing the following in one such place of business. A customer walked in and asked the saleswoman: "Could I try on that dress in the window?" The saleswoman answered: "You certainly could, but we do have fitting rooms."

★★★★

I watched the Dutch Queen Beatrix read her speech from the throne in the Hague, which reminded me of an incident that happened during my school years. The teacher had just explained that

parliament always resumed on the third Tuesday in September. A little girl behind me raised her hand and asked, "What if that day falls on Sunday?" I can still see the expression of utter puzzlement on the teacher's face.

★★★★

I feel sort of called to summarize the impressions of my recent visit to the Netherlands. Perhaps it is best expressed by a short article in my favourite newspaper, *Friesch Dagblad*. The article reports that thieves broke into the Gereformeerde Kerk of Workum and made off with the offerings collected the Sunday before, including the money from the flower fund. That certainly doesn't adequately or fully describe my impressions, but it comes close

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.



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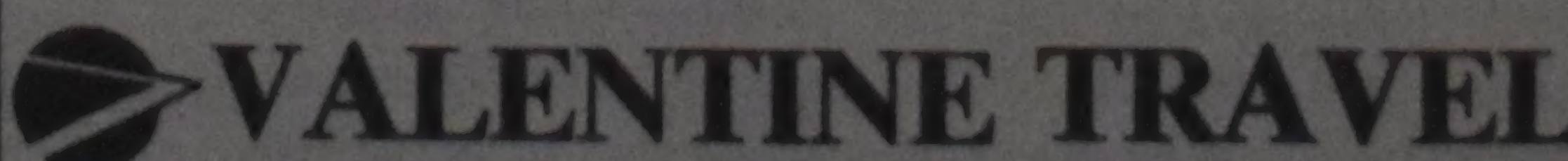
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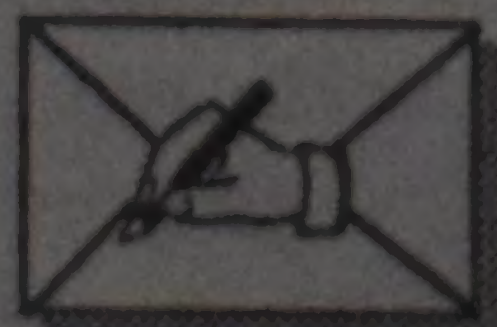
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When, prithee, should a body marry?

Editorial

It seems that many young people today are taking their time getting hitched. While their parents were comfortably ensconced in the arms of matrimony by age 21, young persons today think that 31 might be a better mark at which to aim. It's not that they are not interested in the opposite sex. In fact, they freely mingle and date. They invite each other to their bachelor apartments, where all the equipment for entertainment are in good supply: videos, stereos, tape decks and television. They meet each other in churches and bars. It's like an extended fishing party — everybody nibbles; nobody bites.

All kinds of theories about this delayed catching or being caught are floating around. Some say it's because young persons live in a consumer society that offers too many choices. You never know whether you have bought the right computer because next year it may be obsolete. Many companies lease photocopiers rather than purchase them. That's what young people are doing too. They lease each other's company for an evening.

Others say it's because the rate of marriage breakdown has gone up drastically, and this makes people scared to enter permanent relationships. Again others say that young people are lured by the freedom of the single life, which includes travel to far away places. No doubt, the vagabond life postpones the time of settling down.

There are those who believe that this matter of postponement depends on a person's education. The longer they study, the longer they wait. It may be out of financial necessity that students marry later (matrimony is, after all, a matter of money). More likely, it has something to do with being preoccupied with studies, with having a social life available to them that keeps them from getting lonely, plus what seems like an endless supply of possible mates.

Whatever the reasons, and they may well be a combination of the above, some young people are holding the rope but not tying the knot; at least, not for a while.

Pro and con voices

Is that a good or a bad thing? As in so many other situations, there are conflicting opinions. Robert Herrick, a 17th-century British poet wrote on one side of the issue, as he counselled virgins to make good use of time:

*Gather ye rosebuds while ye may,
Old Time is still a-flying:
And this same flower that smiles today
Tomorrow will be dying*

*That age is best which is the first,
When youth and blood are warmer;
But being spent, the worse, and worst
Times still succeed the former.*

*Then be not coy, but use your time,
And while ye may, go marry:
For having lost but once your prime,
You may for ever tarry.*

Or should young people take the moral to heart given by a "spinster" in a popular song from the past, when she discovers, years after she had thrown back her last catch: "There's plenty of fish in the sea; but oh, they're hard to be caught."

But then, there is the other side of the issue, weighing in with about the same burden of authority. There is the opinion of a character called Sharper in the play *The Old Bachelor* by William Congreve:

*Thus grief still treads upon the heels of pleasure
Marry'd in haste, we may repent at leisure.*

An even more cynical character responds:

*Some by experience find those words misplaced:
At leisure married, they repent in haste.*

But the latter opinion takes the discussion out of range. It simply despairs at any thought of marrying.

Francis Bacon takes us back to the question of when by passing on the following advice:

*He was reputed one of the wise men that made
answer to the question when a man should marry?
"A young man not yet, an elder man not at all."*

In other words, only the in-between should marry. Which is not all that helpful since it still leaves a fairly wide range of ages from which to choose.

Have you noticed that the more vague the advice, the more profound it seems? The oracle of Delphi was good at that. Were you to ask one of its priests in days of yore what would be a good age at which to marry, you would probably be told: "Don't marry too young and don't marry too early. Wait for the right time." Who can argue against such a fountain of wisdom?

Of course, all this "wisdom" is neatly thrown aside by the practical words of the Apostle Paul, when he tells the Corinthian singles that it is better to marry than to burn. In other words, never mind your age, keep yourself from fornication. But he must have been talking to people who were already in relationship and experiencing the temptations that go with intimacy. You can't just up and marry anybody!

An open challenge

It is most unlikely that young persons today will take their cue from the wisdom of the ages. They will ignore the advice of people like Robert Burns, who has this to say about lacking the courage to make the necessary approach:

*Come, Firm Resolve, take now the lead,
You stalk of toughness in man!
And let us mind, faint heart never won
A lady fair;
Who does the utmost that he can
Will still do more.*

No, that kind of macho talk will not change anyone's mind in the late '80s.

People do what they do because life and circumstances are what they are. And so, no matter what parents or authors say, the social fabric and the modern temperament play the dominant role in the relationship habits of the new generation.

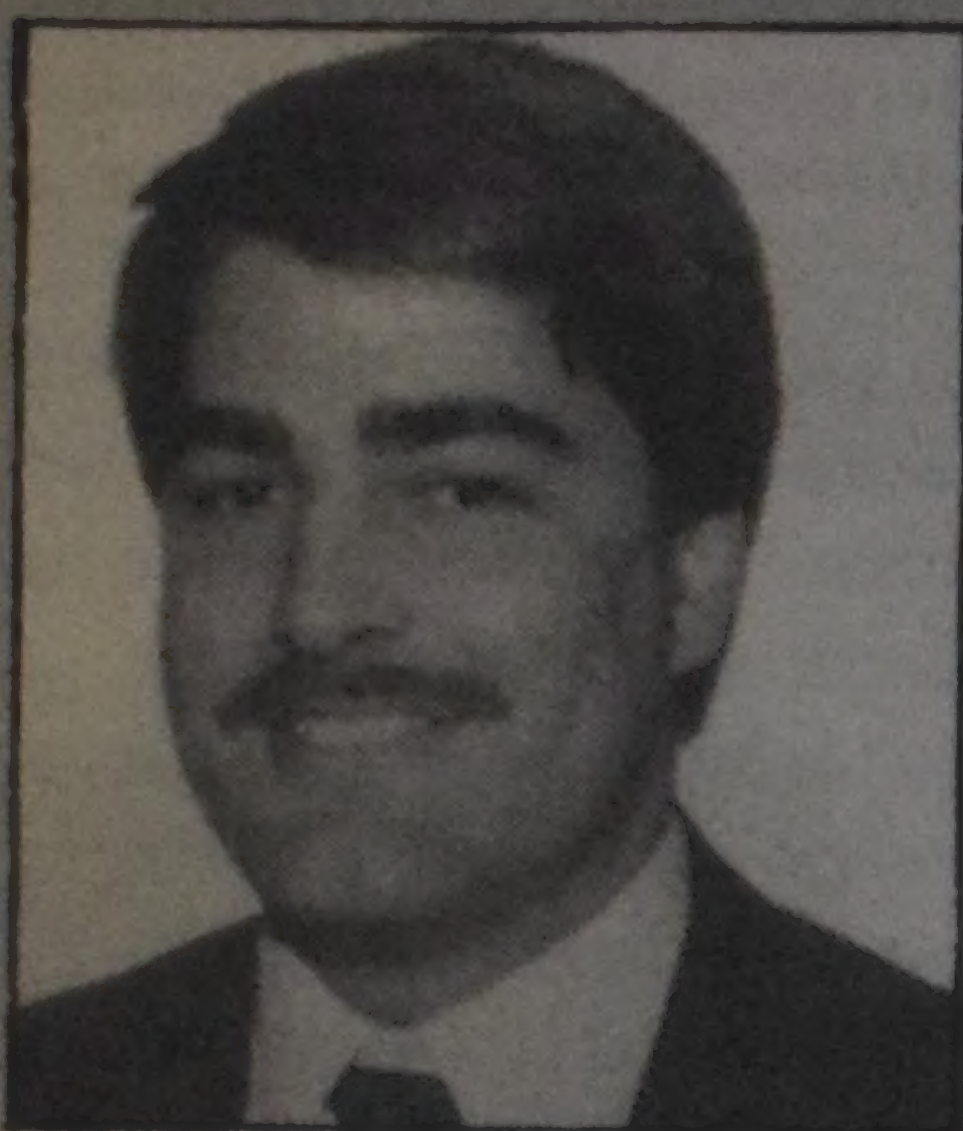
Human beings are wonderfully complex. They do not have to go merely by instinct or biological urges, as do the animals. Come spring, birds do what comes naturally to them: they mate. I don't see any cardinals or blue jays getting into bachelor nests, do you? But human beings have more latitude, more years of productivity and more possibilities of living a rich and God-honouring life. This makes the question of when to marry or whether to marry at all so much more open, so much more frustrating and fascinating.

According to R.L. Stevenson, it's a matter of life artistry

*to love playthings well as a child, to lead
an adventurous and honourable youth, and to
settle, when the time arrives, into a green
and smiling age.*

"When the time arrives" — another ambiguous statement? I don't think so. In the context of the passage, I read him to say, enjoy each stage of life to the fullest, and don't get married before you have fully experienced the challenge and joys of being a single, independent person. Many young persons I know are doing just that!

FETISHES/DAVE FEDDES



The tongue

Large ships are steered by very small rudders. Unless those rudders are properly controlled, disaster will gush forth. Consider the *Exxon Valdez*: one steering mistake — and oil everywhere! Mistakes in steering are easier to make than to correct. Expensive but inadequate cleanup efforts have left Exxon's corporate coffers and Alaska's coastline much poorer.

A great forest is set on fire by a small spark. Just look at more than a million acres of charred timber in the U.S.'s Yellowstone National Park. A decision at first to let the fires burn yielded raging flames that thousands of firefighters could not halt when they were finally called in.

Few of us control the rudder of a supertanker or the sparks in a forest. Each one of us, however, owns something just as small and potentially deadly: when the tongue is not steered properly, the resulting mess is as hard to clean up as an oil spill. When sparks fly from the tongue, it is impossible to put out the hellish inferno that results.

Someone has written:

*"The boneless tongue, so small and weak
Can crush and kill," declared the Greek.*

The Persian proverb wisely saith:

"A lengthy tongue, an early death."

Sometimes it takes this form instead:

"Don't let your tongue cut off your head."

While Arab sages this impart:

"The tongue's great storehouse is the heart."

From Hebrew wit the maxim's sprung:

"Though feet should slip, don't let the tongue."

A verse in Scripture crowns the whole:

"Who keeps the tongue doth keep his soul."

False teaching poisons other minds. Angry words crush tender spirits. Juicy gossip permanently stains a good name.

We know these things. They are almost too obvious to say. Perhaps that is why Luther considered James an epistle of straw and C.S. Lewis viewed Proverbs as a long collection of tired platitudes. James and Proverbs are just too simple and practical in what they say about the tongue: we know it already. But the matter is clear: we need to be told the obvious again and again.

Cruel words break hearts

It feels good to speak and have people listen. It is nice to be important. But teaching is too significant to be left to anyone who owns a soapbox: "Not many of you should presume to be teachers" (James 3:1).

The urge to lash out is very strong when we are angry. Cruel words cause pain. As Neal Plantinga writes: "Sticks and stones may break my bones, but words will break my heart." Angry words and cruel criticism bring perverse pleasure to us when we want to hurt someone or build ourselves up by cutting others down. So we need to hear: "Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that God desires" (James 1:19-20).

Many of us become intoxicated on the fermented juice of the gossip grapevine. Nobody likes a gossip — and everyone gossips. We despise the idea of gossip, but relish the activity. Of course, it is not really gossip — it's true; we heard it from a reliable source! We would never gossip in our coffee times, phone conversations, and certainly not in church council rooms: we are only helping each other catch up on the latest news.

We still need to hear about tongue control. And we need to recognize that we are the ones who need to hear it. Unless that happens, we will merely enjoy sermons on tongue control and hope someone else got the message they needed to hear.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Longer Letter

Ignorance does not strengthen faith

I am writing to comment on your piece on the lunar eclipse which was published in the August 25, 1989, issue of *Calvinist Contact*.

I was surprised and a bit disappointed by a couple of your comments in that piece. You wrote, "In a way I regretted that I knew the scientific explanation." And later, "... We often miss out on seeing the moon as a sign of God's faithfulness. That, unfortunately, is not so much due to technology as to the scientific mind that removes far too many mysteries from life."

It has been my experience in a lifetime of study and teaching of science that the more I have come to understand of God's world, the more awesome and mysterious God and his handiwork appear to be.

When we have learned the scientific explanation of the motions of the Earth, moon, planets, and stars, the mystery is not eliminated; it is merely moved to a deeper level. We have learned about gravity and momentum, but we are even more awed by God's power and wisdom in his governance of the planets by gravity and momentum than we were when it seemed magical.

Have you thought through the implications of your expressed desire? Is ignorance a greater help to faith than knowledge is? Would we have greater faith if we had remained ignorant of viruses, so that polio would continue to ravage the lives of our children?

No, my friend, knowledge and understanding of God's handiwork do not remove the mysteries from life. The mystery is only deepened and intensified, though admittedly, it is moved to a different level of thought. Those who refuse to acknowledge God and his handiwork would refuse to acknowledge him regardless of the extent of their knowledge of the workings of his world.

Interestingly, Rev. Andrew Kuyvenhoven [recently retired as editor of *The Banner*, weekly publication of the Christian Reformed Church] expressed a similar fear that knowing the scientific explanation of things would somehow pose a threat to Christian faith.

Clarence Menninga
Department of Geology,
Geography and
Environmental Studies
Calvin College
Grand Rapids, Mich.

Response:

Your response to my lunatic editorial was apropos. Bob Vander Vennen agreed double-heartedly with your comments. I could have expected that. He's in your scientific camp.

What can I say in defence? Nothing,

really. Except ... I find it curious that Andy Kuyvenhoven and I are also in a camp of sorts. Shall we call it the camp of dreamers? Maybe we right-brained people have our own reasons for wishing to keep the onslaught of scientific explanations at bay from time to time.

Sometimes the scientific explanation and the biblical-story explanation seem to move on separate tracks. I know enough to say that that is ultimately not so, but I'm speaking experientially. Why does it rain? Science says one thing, and the Bible another. They go together, but not always in our naive, childlike experience. Don't take this as a criticism of science. It just shows you that there are different ways of experiencing reality.

In my editorial, I pointed at technology. It's true that when I'm too much surrounded by technology and insulated from nature (for a change not made by humans and not approved by the ASA or CSA), I miss something. It's a fact that electricity has made the moon irrelevant, if not invisible, as a light by night. Just ask city slickers whether the moon is waxing or waning. They wouldn't know where to look or how to read the moon's shape.

By the way, the "scientific" mind should not be equated with the *scientific* mind. Did you miss that distinction? Scientism, by my definition, is always idolatry. So, I do appreciate the endeavours of science, and I rate it as a very high discipline.

I see no conflict between what you wrote and my editorial, except that we may be working on different planes.

Editor

Watch those details!

I wish to draw your attention to a couple of errors in the editing of my report in the story "Communal effort builds Community Church" (Sept. 1, 1989).

"Since the church's dedication on May 31, 1989, 25 children have been born." Although we are skilled at many things, such a feat is beyond our scope and range of experience, not to mention comprehension.

Twenty-five children have been born since our church began in September 1985. Also, Mr. John Suurdt is one of the oldest members, not *the* oldest member. That is a privilege accorded to 86-year-old Mr. Niek Vanderstoel.

Lilly Hoftzyer
Frankford, Ont.

Response:

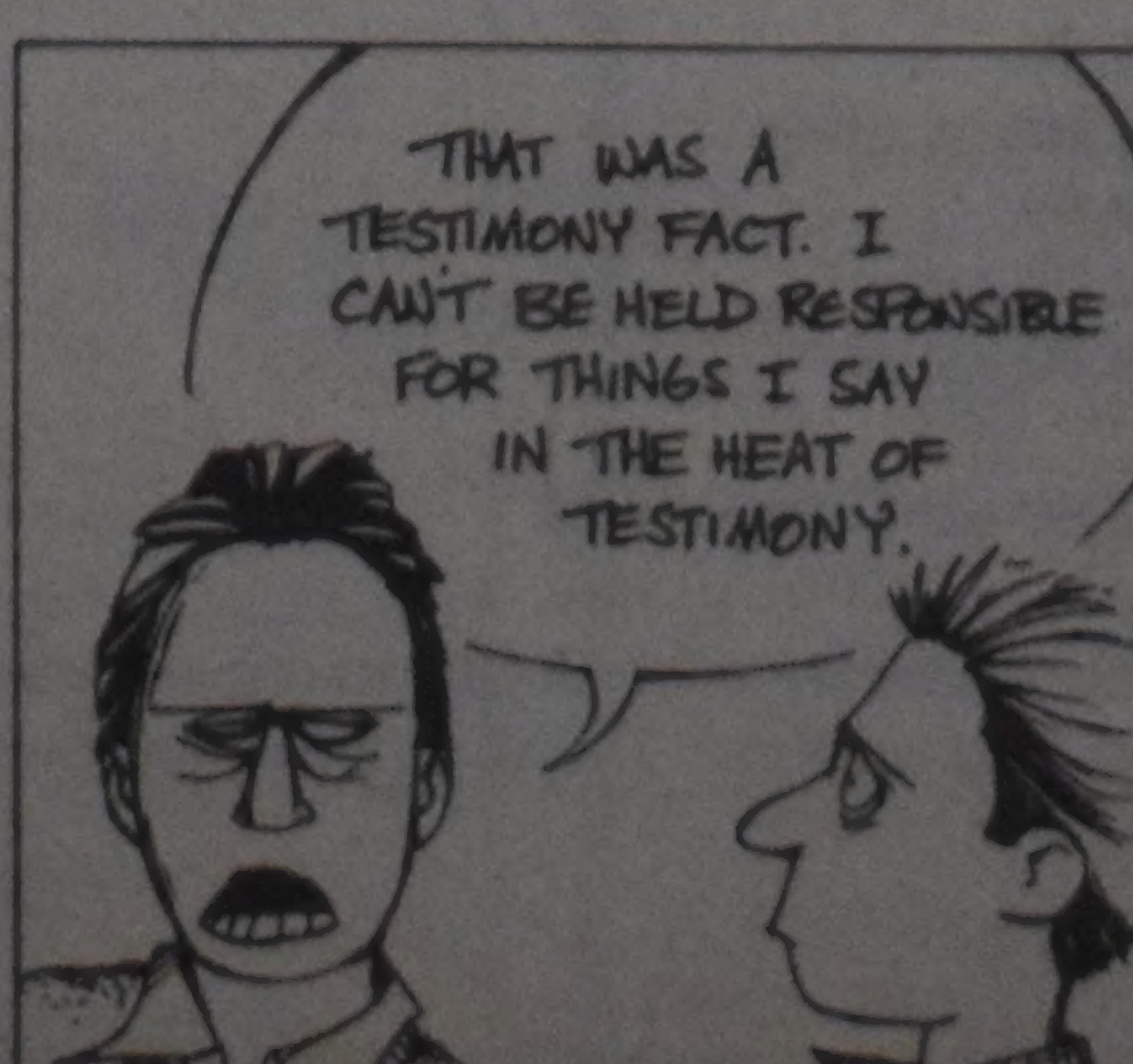
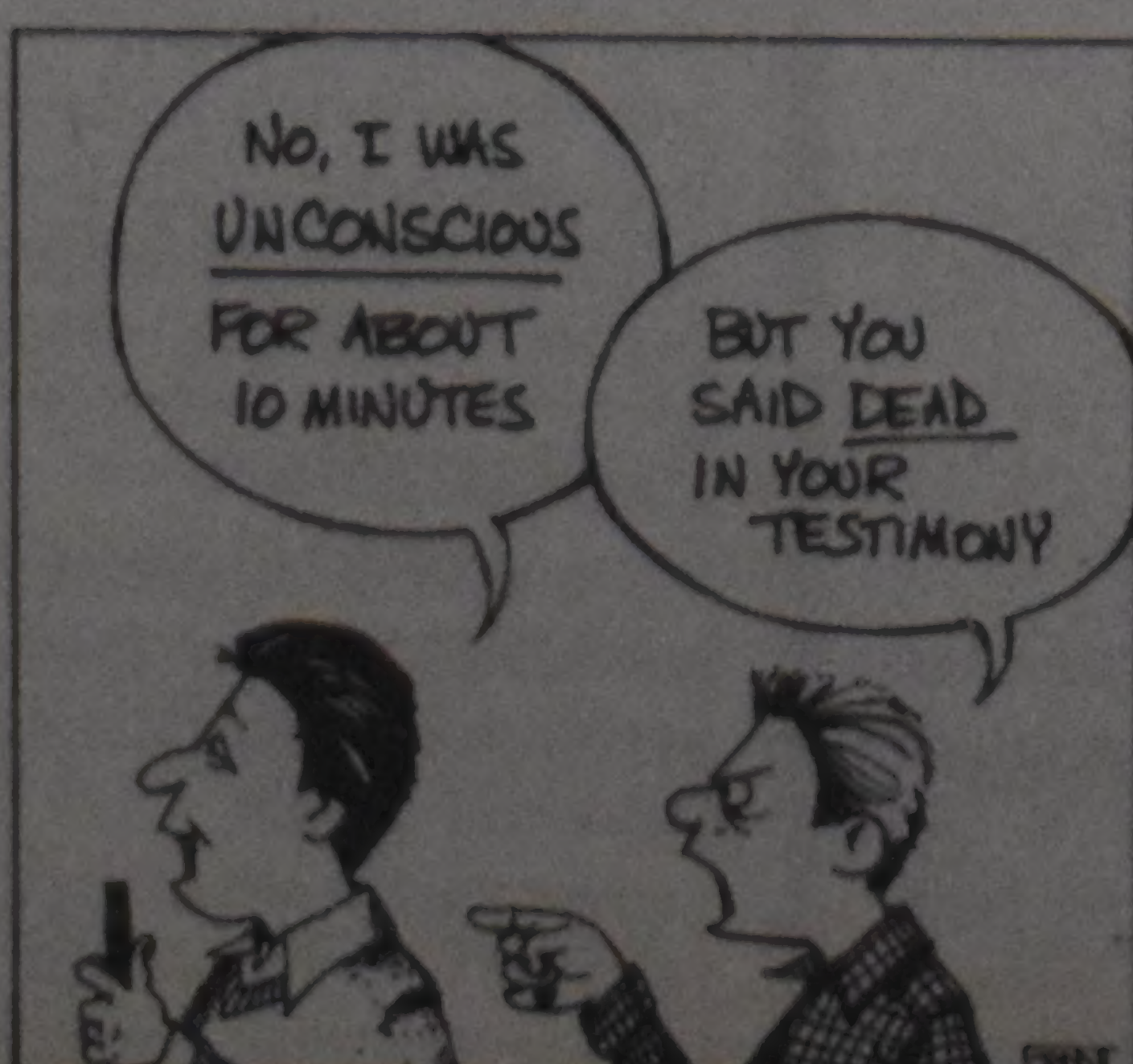
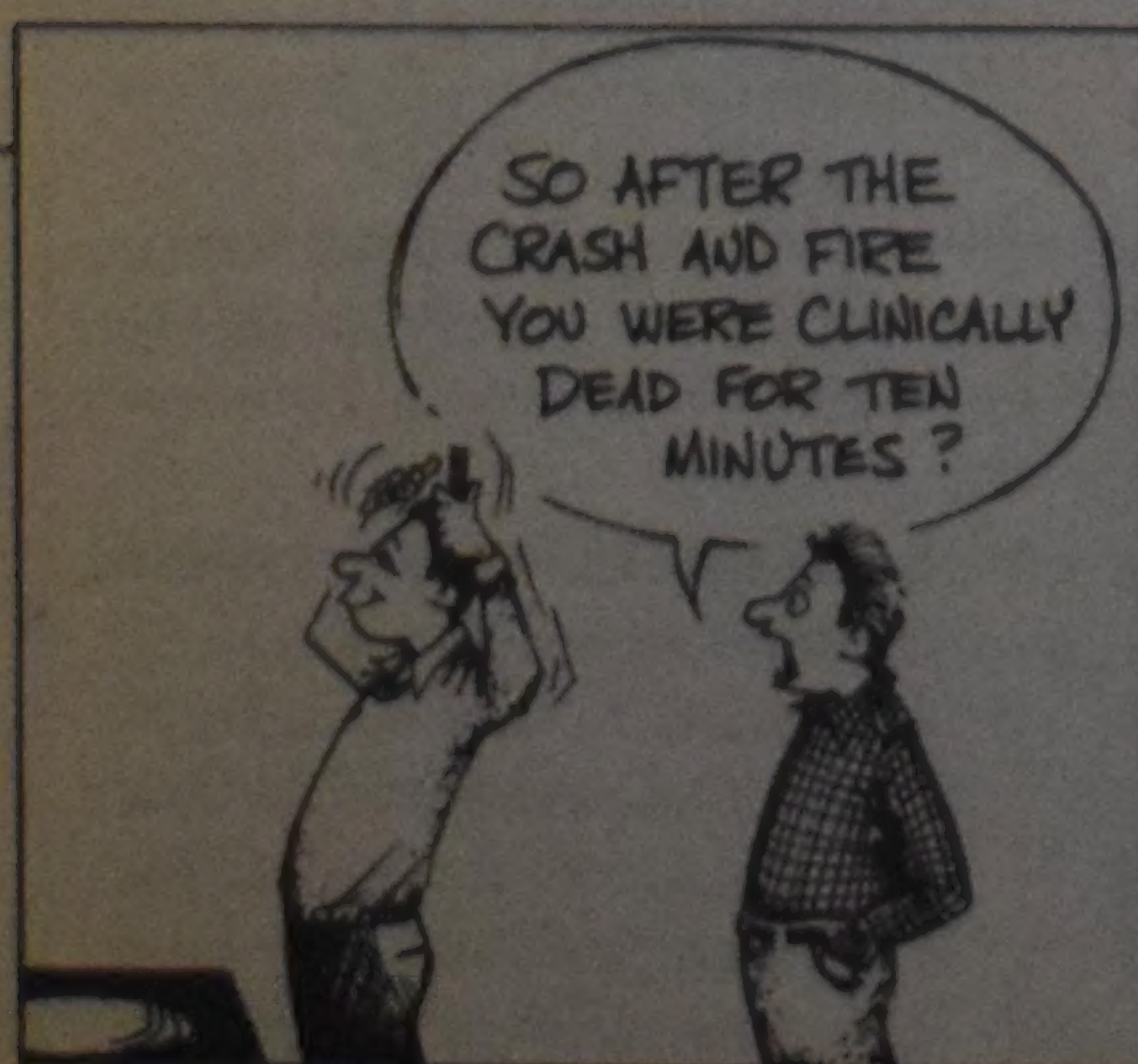
Thank you for drawing those details to our attention. Editors must be ever vigilant against mistakes, however minor — or glaring. However, we being susceptible to the same tedium and frailties as other mortals, the "ever" part of that vigilance isn't always "forever."

Incidentally, that story appeared in the C.C. of Sept. 8, not Sept. 1. (That's OK, we understand!)

MVT

(More letters on page 6)

BEYOND BELIEF



Letters

Abortion is a woman's issue

I read with interest your editorial on abortion (Sept. 29, 1989). C.C. calls itself a "weekly that seeks to proclaim the truth, care and rule of Jesus Christ." I cannot help wondering what this means in light of your editorial.

I found myself taking stringent exception to virtually everything you wrote, your condescending tone on a subject of which you seem to have not even the most basic understanding.

You state that abortion can only ultimately lead to the death of our souls and our civilization. I believe that freedom of choice can lead only to a better understanding of humanity and a more profound love towards our brothers and sisters in a world community.

Nowhere is your intellectual myopia more evident than when you baldly assert that "abortion should not be reduced to a matter of a woman's rights."

Abortion is a woman's issue. It is the issue of a woman's right to make a moral decision for herself. I don't need a law to help me develop my morality, just as you don't need a law to make moral choices for you.

It is not our system that discriminates against women but our socialization which justifies the concept that women are less human than men.

Entrapped women

Western thought seems to be based on the precept that for every good there is an evil.

According to this notion, man is made in the likeness of God, an intellectual being separate and above nature. Woman, on the other hand, has been traditionally viewed as an imperfect echo of man who will forever be entrapped in nature. She can never rise above its grip.

You seem to be perpetuating this archaic notion in your column on abortion. You are asking Parliament to pass a law that would make a moral decision for women, as if women were not capable of making this decision for themselves.

We are not merely receptacles for the perpetuation of a male civilization. We are intelligent, feeling, caring people who can make mistakes for which we should not be forced to pay with our lives.

If you are pro-life, you are saying that any life is more valuable than a woman's life, even the life of an unborn child.

Women pay

If a man gets a woman pregnant, he has the choice of walking away from that situation and no one need ever know. When a woman makes a choice to have an abortion, the situation is entirely different. First she must suffer the emotional pain of going against what society has taught her is her natural instinct: to be a mother.

Furthermore, she must go to a doctor and suffer the indignity and violation of the

abortion itself. A very painful experience, I can assure you.

If she chooses to continue the pregnancy, she is forced to suffer the humiliation of carrying a bastard child, as well as all the usual discomforts of pregnancy, the vomiting, the heaviness, varicose veins and other pains which ultimately culminate in the delivery, another humiliation.

You are a man. Nature has prohibited you the experience of this sacrifice. You may only pontificate upon it in an intellectual manner. But you will never truly understand the position of a woman actually faced with the news that she is pregnant and that she may not necessarily want this child.

Before you even begin to tackle the delicate and tangled issue of abortion, try to view it from the body of a woman.

Editorial pompous

You speak of love in your article, but it is a slap in the face. It is like the "love" of a father who beats his child, "for her own good." Your article is judgmental, haughty, pompous, vindictive. It does not even try to see the agony but rather stifles the growth struggles of women.

If a child makes mistakes, the path to growth is not to beat her down but to nurture her through her mistakes. The same holds true for women. We must be allowed our mistakes without feeling that we are condemned because of them.

I feel that I am struggling to free myself from the

stranglehold of paternalism. I want to assume responsibility for myself and the decisions I make. I would hope that true love is that which sets us free and allows us to be who we are meant to be.

Jesus loved the Samaritan woman at the well. She did not need the multitude of others to pass judgment on her.

I am a woman. Let me stand alone before God.

ABORTION IS MY ISSUE.

Timah Black
Hull, Que.

Response:

I'm sorry about the pain you must have experienced in your life, probably at the hands of men who foolishly considered themselves superior to women. However, since my very maleness is suspect in your eyes, I feel a little awkward responding to your letter. But I will attempt an answer anyway. You sound like the kind of a person who does not back away from an argument.

You wrote: "I don't need a law to help me develop my morality, just as you don't need a law to make moral choices for you." I can agree with that. Human laws are not passed primarily to help us make the right moral choices. They are there to protect us from those who make wrong moral choices. A law that forbids theft is not meant to teach people not to covet. It is meant first of all to keep your and my property safe. So it is with abortion. An abortion law is not meant to teach women a lesson; it is meant to protect the unborn child from being harmed.

Because of this reason for wanting an abortion law, you cannot deduce that I think women are inferior. I don't think that way at all. A law against stealing is not anti-human. A law against abortion is not anti-woman. Statistically speaking, half the number of aborted human lives are potential women. How can you consider me anti-woman for wanting to protect female as well as male lives?

You say, "If you are pro-

life, you are saying that any life is more valuable than a woman's life, even the life of an unborn child." But you are comparing oranges and apples here. I would never say that any life is more valuable than a woman's life. If a woman's life is threatened, I would not oppose an abortion. What you mean by a woman's life is really *the quality* of a woman's life, the inconvenience and pain of a woman's life. If you place *that* next to the life of an unborn child, then the scale tips in favour of the unborn child.

You are absolutely correct about the unfairness of a man washing his hands of a pregnancy and the woman having to face the pain and suffering alone. The man stands morally condemned for such cowardly and selfish behaviour. The law should make him co-responsible by demanding that he assume at least financial responsibility, and there should be agencies and institutions to help such women cope.

I am sorry that you consider the delivery of a child a humiliation. But not being a woman, I can't comment on that with a great deal of confidence. I do know that hospitals and medical treatment can be a source of humiliation for men, too. But I would not dare to question the wisdom of God's design in how he wants us to reproduce.

There are feelings involved in being pregnant against your will that I as a man do not know about. It's always hazardous for a man to talk about these things. But I do think that the abortion question is a human question, involving both men and women, even though it affects women more directly. If one man should castrate another man against his will, would you not be indignant, too, or would you say that that is a matter that only concerns men? Surely these are human issues we are facing, also the issue of paternalism and abortion.

We are not female and male islands. Abortion is *our* issue.

Editor

Bootstraps don't always work

In response to the article by Rev. Cecil E. Burrige (C.C. Sept. 22) under the heading "A difference in attitude," it would appear that he has not been able to recognize the anguish of a deeply depressed person, nor his own inability to reach her.

Let us hope that he will never be subjected to such an experience, because the bootstraps he recommends may fail *him* also.

John Prinzen
Burlington, Ont.

Explanation

The letter of Dirk Brinkman published in our Oct. 13 issue can be read to imply that Christian Reformed Church representatives joined the Civil Liberties Union to prevent religion other than secular humanism from being presented in the public schools. The opposite is the case. The church representatives entered the court case to oppose the efforts of the Civil Liberties Union to remove Christianity from public schools.

C.C. subscriptions/advertising rates increase

A cost analysis has shown that the expenses associated with the production of *Calvinist Contact* each week (production, printing and distribution) have again risen on a cost per issue basis. In order to avoid going into debt, we have decided to increase our rates, **EFFECTIVE NOVEMBER 1, 1989.**

Subscribers, please note:
New rates are:

	Canadian subscribers	U.S. subscribers	
6 months	\$18.50	\$17.00	Overseas rates: Airmail - \$120.00 Surface - \$65.00
1 year	\$32.50	\$28.00	
2 years	\$60.00	\$51.00	
3 years	\$90.00	\$76.50	

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Minimum fee	\$20.00
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All other classified and display ads	\$12.50 per column inch

We feel that the increases are modest and necessary in order to continue providing our readership with a weekly that both informs and reforms. Thank you for your co-operation in the past.

Stan de Jong
Manager

Cinema summaries

Marian Van Til



Black Rain

Rated R

Stars Michael Douglas, Andy Garcia, Ken Takakura, Yusaku Matsuda, Kate Capshaw
Directed by Ridley Scott

Black Rain is visually entrancing and aurally captivating. But one cannot live by sensual stimuli alone.

This is one of an increasing number of recent movies that pivot not on the drama of good characterization and plot but on style: what you see is what you get — don't even bother to go looking for a moral, for substance of characterization, or anything which will disturb you, truly delight you or make you think.

Black Rain is an action-adventure cop story set mostly in Japan. Nick Conklin (Douglas) is a cynical, hard-to-like beat cop who witnesses a murder in a New York restaurant. The "players" he and his partner, Charlie (Garcia), observe, represent two rival factions of Japan's mafia, the Yakuza. Nick and Charlie catch the killer, Sato (Matsuda), and must accompany him back to Japan to hand him over to the Osaka police. Sato escapes as soon as they get there.

Nick has a very large chip on his shoulder, the more so after his partner gets done in. He manages to alienate every cop in Osaka, generally wearing out his welcome trying to recapture Sato by his own rules.

Eventually, Nick drops some of his defences, and he and the Japanese police officer (Takakura) he was supposed to be accompanying only as an observer become friends.

It is clear from *Black Rain's* press kit that its producers thought they were going for more than style. They say things like: "Nick is a man who has lost a sense of purpose in his life. He feels betrayed by the system and is disillusioned enough to justify a kind of immorality in the way he functions. Nick rediscovers himself through his experience in a land that lives by a code — the backbone of which is honour." Or: "The movie allows us to look at the Japanese in a way we may not have seen them before.... *Black Rain* shows how fear and often hatred can come from a lack of understanding."

The title also is supposed to be "significant." Black rain is the name for the atomic fallout which poured down on Hiroshima and Nagasaki after the Americans dropped the Bomb. But, we are told, black rain is also a spiritual/moral malaise (also imported from America) — materialism and individualism. Nick represents in spades that form of pollution.

That picture, however, and those of Nick's disillusionment, self-discovery and other lessons learned are more products of the film-makers' wishful thinking than they are screen realities. Nick's self-discovery is little more than the selfish antics of an obnoxious, xenophobic child becoming tolerable. Intangibles here simply don't come off. What does, though, is the exotic audio-visual world of a futuristic Oriental city like Osaka (Japan's third largest city).

It is true that we have not seen this Japan before — it is perhaps the most captivating thing about this film. This Japan is a teeming, gleaming, yet seamy place where high tech meets ancient customs and attitudes in bizarre, sometimes brutal ways. This is a Japan that both captivates and repels, and, as such, coincides nicely with the current feeling of the majority of Americans about the country that is fast overtaking them as the world's leading economic power. (See *Newsweek* cover story, Oct. 9.)

This movie is well on its way to being a hit. In a black-rain world, style is always more important than substance.

Christians owe support to Israel, says film-maker

Paul De Groot

EDMONTON — Israel will be abandoned by its Western allies and left to face the Arab threat alone, a prominent Christian film-maker says.

Jay Rawlings, a resident of Israel since 1970 and producer of several films about the country, says the Bible predicts that "Jerusalem will be trodden on by the Gentiles until the time of the Gentiles are fulfilled."

Although other Christian scholars believe the prophecy was fulfilled in the time of the Roman Empire or the Crusades, Rawlings believes it refers to the present crisis in Israel. The prophecy suggests that Israel will be left alone to deal with the *intifada*, the uprising of Palestinians within Israel.

A strong advocate for the Israeli position, Rawlings said during a visit to Edmonton that Christians in the West have an obligation to understand the Arab threat.

He said the Koran, Islam's holy book, permits killing for a "just cause."

"The absolute concept of 'thou shalt not kill' becomes tempered by human understanding." (But Rawlings agrees that the Bible also describes killing for just causes. In addition, Rawlings' son is scheduled to enter Israeli military service shortly.)

Hidden agenda?

Statements by PLO leader Yasser Arafat that he is prepared to admit Israel's right to exist hide the fact that other Palestinian leaders are committed to driving all Jews out of Palestine, Rawlings said.

"It's very jolly for Arafat to say that, but there are other factions more extremist behind him."

What makes the current crisis in Israel so acute is that Israelis are worn out, physically, emotionally and spiritually, by 40 years of fighting for the right of their nation to exist, Rawlings said.

He blames the Palestinian leadership for forcing Palestinians in Israel to strike and fight against their will. Palestinians who refuse to participate in the *intifada* receive death threats, but if they do participate, they face action by the Israeli security forces.

"Many people are leaving Israel. They don't see a solution."

Rawlings' work in Israel is intended to focus attention on the Bible and biblical prophecies, he said.

His films include *Apples of Gold*, and *Gates of Brass*. In his

view, the Bible identifies Israel as the site of eventual triumph for the people of God after severe trial.

"Two thousand years is winding down. The focus of the whole world is on Jerusalem and on the Temple Mount," Rawlings said.

Crossword puzzle is on page 19

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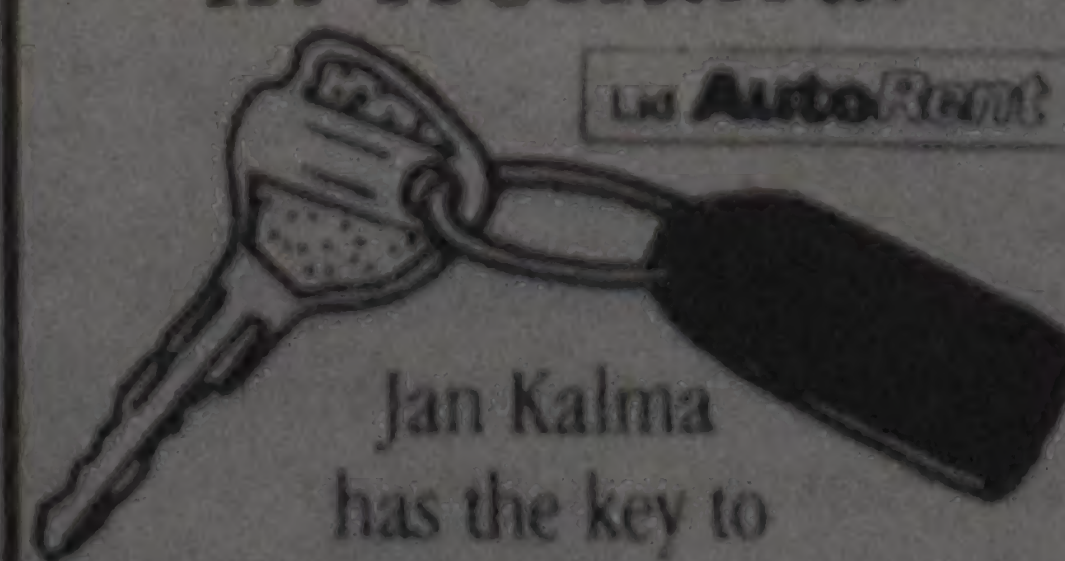
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Church

Marian Van Til, page editor

Pro-abortion challenge to Catholic tax status dismissed

WASHINGTON, D.C. (EP) — A lawsuit challenging the tax-exempt status of the U.S. Catholic Church has been dismissed by a federal appeals panel. A three-judge panel of the U.S. Court of Appeals for the Second Circuit ruled that a group of pro-abortion activists do not have legal standing to sue the Internal Revenue Service and Treasury Department for their "failure" to revoke the Catholic Church's tax exemption.

The battle began almost a decade ago when Abortion Rights Mobilization (ARM)

joined 20 other individuals and groups to challenge the tax-exempt status of the National Conference of Catholic Bishops and the U.S. Catholic Conference. The pro-abortion group claimed that these church agencies violated tax code provisions by campaigning against pro-abortion candidates in 1980 federal elections.

To aid prosecution of the case, a district court ordered the church to produce a wide range of internal church documents relating to its campaign against abortion.

When the church refused, the court issued a contempt citation, and fined the church bodies \$100,000 a day for failure to release documents. The contempt citation was appealed to the Second Circuit court, which stayed the fines.

No injury, no standing

In the most recent ruling, the appeals panel found that the pro-abortion groups bringing the challenge did not suffer any "particularized injury" by the alleged actions of the church agencies, and therefore lacked legal standing to bring a

complaint.

Attorneys for ARM have announced their intention to appeal the panel's decision to the full appeals court and, if unsuccessful there, to the U.S. Supreme Court.

The case raises an important church-state question: does an issue-advocacy group that disagrees with the position taken on an issue by a church body have legal standing to challenge the tax status of that church?

A brief supporting the church was filed by a coalition of religious organizations,

including the Baptist Joint Committee (BJC). Oliver S. Thomas, general counsel for the BJC, told *Baptist Press*, "It is hard to overstate the implications of this case. If ARM's standing had been upheld, the tax-exempt status of any church could have been attacked whenever groups disagree with its position on controversial issues. Obviously, this could have become a key element in a group's overall strategy on a hotly-contested issue."

Eastern Christians fervent but poor, says evangelist

Paul De Groot

EDMONTON — Evangelical Christians in Eastern Europe have abundant enthusiasm but few resources, says an Edmonton evangelist.

Rev. Max Solbrekken, recently returned from a trip through Poland and Ukraine, says evangelical churches in the region are exploding.

A few years ago an unapproved baptismal service could result in a jail term. During Solbrekken's visit this summer, 5,000 people turned out for a mass baptismal service on the banks of a Ukrainian river. The previous week, 10,000 had come. Next spring, when he returns, Solbrekken expects a crowd of

20,000.

A Pentecostal congregation in Poland, begun only eight years ago with 10 families, is now building a multi-million dollar church which will probably be the focus for evangelical training in Eastern Europe, Solbrekken says.

The church, built largely by volunteers with funds earned by Polish workers abroad, would be the envy of most Edmonton congregations.

It will seat about 3,000 people. The complex includes a large educational wing, a printing press, and facilities for video productions, Solbrekken said in an interview.

Startling fervour

The people's fervour, particularly for scarce religious literature, is often startling, he says.

"At the baptismal service we handed out copies of the Gospel of John. People were crawling over each other to get them."

Even government guides and workers they met asked if they had Bibles to spare, Solbrekken says.

Church services were

typically packed with standing people, while hundreds more milled outside. The services often lasted for hours, explained Solbrekken, showing pictures depicting hundreds of eager faces in closely-packed halls. The enthusiasm only makes their needs more evident, he notes.

"They have a lot of fervour, but they need more training and proper theological teaching."

Many pastors, for example, don't own Bible commentaries, an essential part of the library of Western pastors, says Solbrekken.

Need is great

Western churches must donate not only Bibles, commentaries, gospels and other literature, but food, blankets and medicine for the people, he says.

"Many people are sick. The pollution is horrible." Some villages in Ukraine look as though they have not changed for 50 years — except that their buildings are 50 years older — he says.

Solbrekken works closely with evangelistic organizations

in Norway (born in Canada of Norwegian parents, Solbrekken speaks the language fluently) to assist related churches in Eastern Europe.

Baptists and Pentecostals are the most visible evangelical groups in Poland and Ukraine, says Solbrekken, who preached in churches of both denominations.

The trip to Ukraine was Solbrekken's first visit to a Soviet country. He had been invited to a conference two years ago but declined because "it wouldn't have been the kind of thing where I could preach the gospel."

Enthusiastic about opportunities for evangelism, but distressed by the needs, Solbrekken says he tries to avoid criticizing the government during such a delicate time in the Soviet Union.

"I don't believe that's our duty. They know how bad things are. God knows the system is bankrupt. They can send a man into space, but they can't build a toilet."

Mother wins custody of frozen embryos; U.S. judge rules life begins at conception

MARYVILLE, Tenn. (EP)

— A Tennessee judge granted custody of seven frozen embryos to a wife who is in the midst of divorce proceedings. In his Sept. 21 ruling, Circuit Court Judge W. Dale Young said that "human life begins at conception."

Mary Davis, 28, said, "I'm thrilled. It's absolutely what I wanted." Her husband, Junior Davis, 30, plans to appeal the ruling. He said, "I have to stand up for my rights as a male." He has argued that he should not have to father a child against his will, while his wife argues that he is already a father, since the embryos are alive.

Young's 57-page ruling rejected the husband's

assertion that the embryos should be treated as property. Young argued that implantation in the wife's womb "serves the best interest of these children."

Young's decision was greeted as a victory by pro-life groups, and condemned by pro-choice groups.

The couple in the case have been married for nine years and had tried and failed to have children. Mary Davis had five tubal pregnancies before trying in vitro fertilization. Six in vitro attempts were unsuccessful, as was an effort to adopt a child. Last December, the couple decided to try a new "cryopreservation" program. Nine eggs were inseminated; two have been

implanted unsuccessfully and the others are in storage. In February the husband filed for divorce; neither husband nor wife will discuss details of their breakup.

Critics of Young's decision say that, if upheld, it could result in doctors being charged with murder for frozen embryos that die during thawing, and tax disputes regarding whether frozen embryos can be counted as dependents.

Q & A with Peter and Marja can be found on page 15



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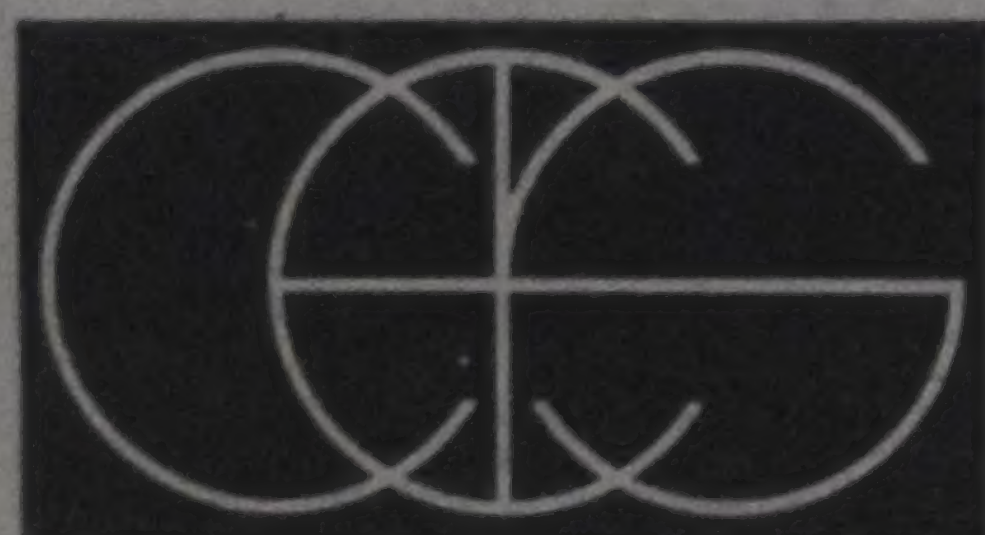
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Rod Wilson



A Presbyterian Comments

Robert J. Bernhardt

Inclusive language

This is an era in which the English language is undergoing rapid change. Technological development alone has accounted for many new words and usages. For me, 10 years ago, the words "boot," "format," "poke," "peek" and "string" all had ordinary, everyday meanings which had nothing at all to do with computers. Now they all have new connotations as well as the old.

It is even more fascinating that our emotional responses to the language have also changed dramatically. Fifteen years ago I had relatively little sympathy with those who objected to the use of "man" as a substitute for "mankind." Now, "mankind" is rejected in favour of a substitute term like "people" which lacks any gender association at all.

Sometimes I have felt that such protestations were rather shrill and the concern was exaggerated, yet they have influenced me. Now, both in

speech and in print, I am much more inclined to avoid the offending terms, even though I do not always subscribe to the theories that the objectors have put forth.

How broad?

Within society the rallying cry is "inclusive language." Unfortunately the term lacks precision. At first it seemed primarily to imply the selection of language that avoided gender associations. However, as might have been expected, it soon began to acquire broader connotations.

Within the Christian community the plea for "inclusive language" has also found many supporters. The hymns of the faith and the vocabulary of Bible translation have been the focus of much of the attention.

However, two overtures to the General Assembly of the Presbyterian Church in Canada in June 1989 reflect the diversity of understanding

associated with "inclusive language." Both overtures were made in anticipation of a future revision of *The Book of Praise* (1972), the official hymnbook of the Presbyterian Church. An overture from the Synod of Saskatchewan associates inclusive language with concerns for women, youth and ethnic and Native peoples. The other, from the Presbytery of Montreal, while it does not itself use the designation "inclusive language," notes that "significant changes have taken place in the English language, particularly with reference to the use of masculine pronouns for God and all of humanity."

It seems obvious that the time has come for some careful definition of terminology. After all, the term "inclusive language" could be expected to be inclusive of everything. In the broadest of terms, anything that is distinctively Christian could be said to fail the test.

While most people within the church don't intend that much inclusiveness, this is the appropriate time to decide where the boundary markers ought to be placed.

Defining terms

It was therefore useful that the 1989 General Assembly adopted a supplementary motion, presented by the Rev. David Marshall of Hamilton. This resolution asks the presbyteries of the church to give the topic immediate attention. Presbyteries are being asked to respond to three questions:

a) What is the meaning of the phrase "inclusive language" relating to the names of God to be used in a new hymn book?

b) Does such a concept harmonize with the thought and language of the New Testament and the universal traditions of the Holy Catholic Church?

c) By what authority can we contemplate embracing the

idea of "inclusive language" and the changes in doctrine and worship which this implies?

While it remains to be seen how the 44 Presbyteries of the Presbyterian Church will respond, the challenge is a valid one. The questions focus on the theological issues involved. Even with that limitation, it can be expected that there will be diversity in the responses received. However, even if all problems are not resolved perhaps the issues will be clarified and the potentially unhelpful phrase "inclusive language" will gain some much needed focus.

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Withdraw homosexuality statement, polled members tell United Church

Marian Van Til

OSHAWA, Ont. — A recently released poll completed earlier this year by United Church members, and sponsored by that church's "Community of Concern," shows that 76 per cent of survey respondents want their church to withdraw its controversial 1988 statement on homosexuality. The church's 32nd General Council adopted a "Membership, Ministry and Human Sexuality Statement" (MMHS) which has opened the way for ordaining homosexuals as United Church ministers.

Questionnaires were sent to the pastor, board chairperson and UCW (United Church Women) president in each parish. Survey sponsors felt that those three people in each congregation would be "representative of the congregations as a whole." Respondents were given identifying numbers used for computer entry of the results so that respondents were assured privacy; 1070 people completed and returned their surveys.

Rev. C. Gordon Ross, executive director of the Community of Concern comments on the results: "Obviously a wide segment of United Church people find the teaching of the MMHS statement unacceptable. I am

hopeful that the General Council will take this and similar data seriously and withdraw the statement at the 1990 General Council. Such an action would do much to reassure our membership."

Not representative or biblically sound

Further results of the poll show that only 10 per cent of responding members believe that the MMHS is "representative of the church as a whole" and 16 per cent believe the statement is "biblically or theologically sound"; 73 per cent want it reconsidered by the 1990

General Council.

The church's General Council comes under fire from respondents for seemingly ignoring their concerns. When the 1988 report was released for reaction from church members, 78 per cent of those responding followed the church's petition process in registering their concerns, but "despite this ... the General Council chose to approve this statement."

On the content of the MMHS statement itself, nine out of 10 respondents "believe that the standard for Christian lifestyle is loving fidelity in marriage and chastity in singleness."

Sixty-five per cent would welcome homosexuals as church members but 88 per cent would not welcome them as lay leaders or ordained ministers.

Those results, says the Community of Concern, "clearly indicate that there is still a large number of United

Church members who are very concerned about the MMHS statement and the ambiguity which surrounds it." They are waiting for their General Council's next move.

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Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Features

Not all my children go to church anymore

Adrian Peetoom

Calvinist Contact has lifted the lid off quite a number of thorny issues lately. We have learned that some of our fellow believers are gay, that some of our children are being abused by their close relatives, some of our wives by their husbands. These events are not new to the Body of Christ, it's just that (mercifully!) we have begun to talk about them openly, and I, for one, commend Bert Witvoet for what he had the courage to initiate.

In turn, he has given me the courage to lift the lid off yet one more serious sorrow — this one experienced by many aging parents with adult children, especially married children with children of their own. Some of ours do not go to church anymore, and some still attend but without great joy. For some of our grandchildren, church attendance is only an occasional outing.

I don't mean: they have traded in "our" church for membership in another tradition, another denomination. Frankly, we would rejoice if they had, for it could (and probably would) indicate a welcome deliberation about serving God with specific gifts within a community that enriches those gifts. For instance, while feeling sad about the necessity, we would feel overjoyed if one of our daughters decided to respond to God's call to minister to a congregation, a call which could (for now) not be exercised in the denomination of which we're a part.

No, we are suffering (and suffering we are) because of their choice not to attend *any* church. But I hasten to add that I also do not mean to publicly accuse them of having made us suffer, to expose their failings and call them publicly to repentance. Our suffering has more to do with our own individual and collective shortcomings. Have we failed our children? Has there been anything in our lives that has made church-going for them an unbearable burden? How are we at fault, in part or in whole?

Johanna and I speculate together. We have lived a fairly feisty existence within congregational walls in the course of a 30-year-plus married life. We almost always have made our questions and challenges to various status quos and cold traditions publicly known. But now we wonder whether some of our children have only seen our constant chafing under inflexible church authority and have simply drawn the logical consequences we never drew, by leaving the whole "mess" altogether.

But that speculation flies in the face of some facts, praise be to God! Those children have been members too of congregations that were not stuck in ruts, that dared to be on the move a bit, where going to church was joy (almost) every Sunday, and talk and life was rich, in the valleys and on the mountain tops.

So when we hear one of our children describe God and the gospel only in terms of what we always fought against

ourselves — fairly empty doctrinal phrases robbed of a lived experience — we wonder whether her memory is overly selective. If that's all there was to hear, we're not surprised she's not interested.

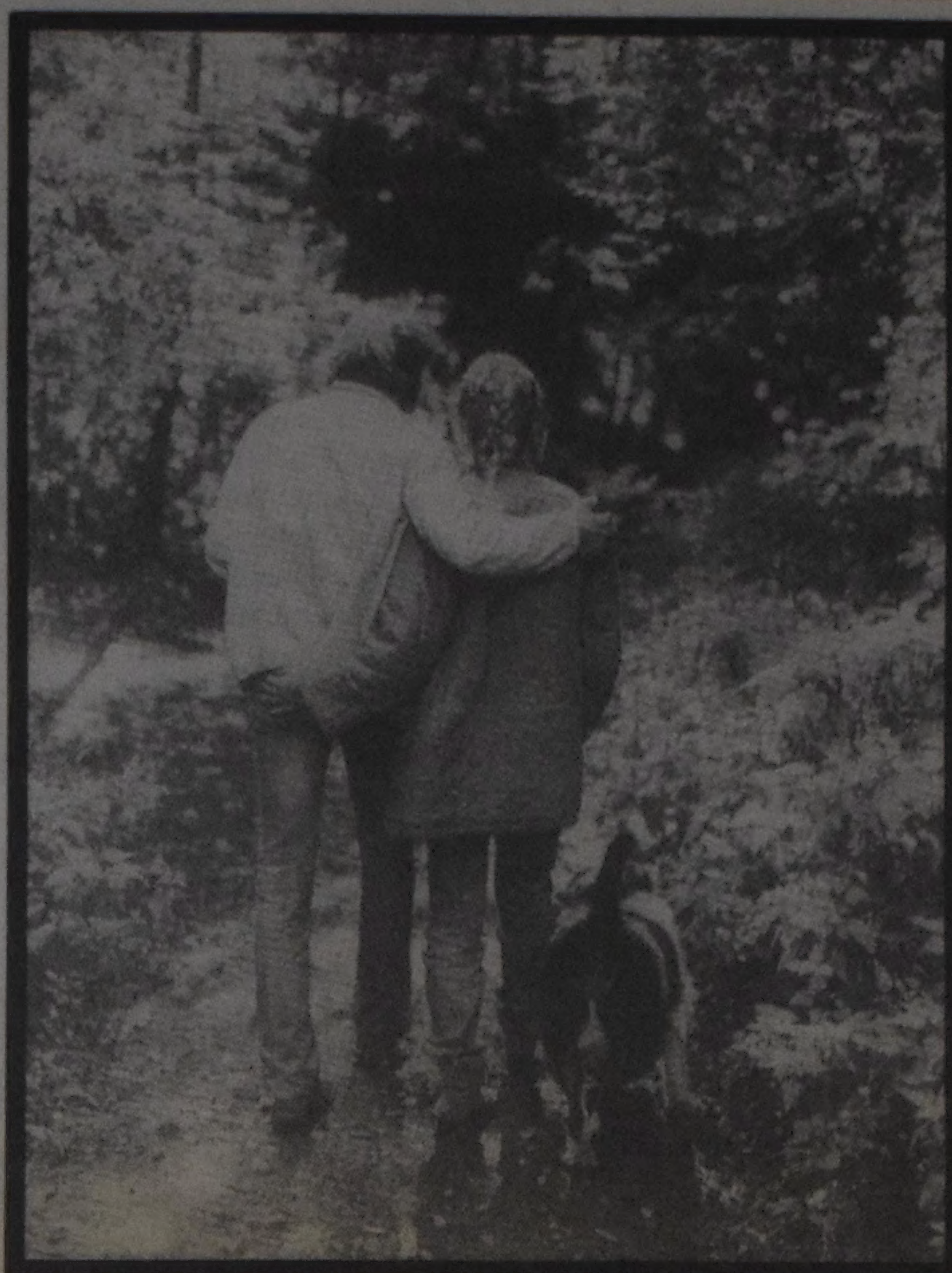
But we know that even in the most barren of congregational times, we met members with the Jesus-of-their-heart shining on their faces and in their deeds. Moreover, we did our best to have our home life and our own words convey to our children that God and gospel were more than what church institutions could ever say and live (all of them acknowledge that). So we wonder why our home life, the church people who lived "The Way," and the more lively congregations did not leave clearer messages to that particular child.

A common sorrow

We're certainly not alone in our sorrow. You don't have to search hard for evidence of the same pattern in other families. Simply open your ears and eyes to other people in your church. We regularly hear of other children who attended each Sunday for as long as they still ate and drank at their parents' table. But then they left home and town, and soon they came to attend not at all. Except, of course, when back home for a weekend.

And some of those families have been pillars of the community far more than we think we have. "Twicers" without fail. Active in the church. Leaders in Christian schools and other Christian organizations. Generous financial contributors. Fathers: elders, deacons and treasurers. Mothers: hospitable, quick with the casseroles and pots of soup for those in need, and pastorally generous even when husbands were prone to dot the I's and cross the T's of doctrines a bit too eagerly, hovering over poor souls who dared to think for themselves a bit. And some of those parents were the kind who lived Christ-like lives for all to see.

I also hear that the families of pastors are not immune to this trend. Sad though it is, that does not surprise me. I have always felt a special soft spot for children of preachers and



teachers, Christian school teachers in particular. It always seemed to me that those poor kids couldn't win, by and large, for each blink of an eyelid was evaluated in terms of the model their parents were supposed to be in the community.

We hear of it happening in families always walled in and "strict," where life got painted in stark blacks and whites. Children of those families used to visit our home as friends of our children, and at times we felt angry at what we heard and saw: bright and lively children surrounded by "stop" signs, books suspect, plays and films forbidden. Even some mild experiments by Christian school teachers (usually English teachers!) were watched with suspicion, sometimes occasioning a change from Christian schools to public ones or a letting go of that teacher.

Ideas stimulated

We're sure that some of those children were forbidden to come back to our home, where you often couldn't sit down on the chairs for the books, and dinner conversation ranged far and wide. Where you were liable to share some food with "weird" visitors who had ideas often taboo among our church friends, ideas our children were encouraged to hear and think about.

Johanna and I felt sorry for those children sometimes, and inclined to predict teenage and early adult tensions there. But

we never rejoiced when those troubles appeared, and we do not rejoice when some of those children also turn their backs on the church.

We have just moved to Chatham, Ont., and have experienced so many warm and loving invitations that our church-social life seems secure for many years. But it has struck us how often this problem has already entered into the conversations in the few months of our residence here, and how widespread in Chatham this problem is too. It seems alive among people our age (past 50) with whom we naturally have the easiest contacts.

But Chatham is not unique, as we know. In fact, two grandparents cried out for comfort in a prayer request at evening worship during the 1989 ICS Niagara Family Conference, for two of their grandchildren were busy turning their backs on the church.

With one couple (new-found Chatham friends) we've shared our sorrow, and in turn they have shared theirs. But it wasn't easy to find common reasons and explanations, for their family history turned out to be quite different from our own.

And yet there must be something we can say that ties all these cases together. We want to know what's up, even if knowing will make us go through the shadows when we find out we're not blameless as parents. To know you are among the causes is better than

not to understand, and thereby feel surrounded by dark and secret places, gloomy and dank cellars, large black closets, and attics where evil spirits loom and monsters devour, first our children, and perhaps then ourselves too.

Sorting it out

We want to know and understand. If the same actions on the part of many young adults rise out of a wide variety of family patterns and histories, then perhaps it's not primarily those family patterns that produce the reasons. Perhaps we can light up the dark places, discover who the monsters are and defend ourselves.

Some light shines from a recent book by the prominent Dutch theologian Klaas Runia about the congregational exodus in his own country. He quotes a father, whose letter he had published earlier in *Centraal Weekblad*, the religious weekly of which he is editor. This father laments the church-leaving of his own three children (my translation).

We have lost our way and no longer see light. When our children were baptized, we sang the Song of God who forever would confirm his covenant from child to child, [the song] of being written on the roll and ingrafted in Israel. Now we are confronted with the disintegration of this covenant theology.... Our grandchildren will not be baptized anymore and the knowledge of God and his Word will disappear from our descendants. For us it is no joy to be member of a Kingdom our children are not part of. The powerless prayer of Exodus 32:32 often wells up in me.

And Runia adds in the book: *I read that letter with great emotion at the time. Who of us would not have sympathy for that father and mother and feel pity for this deepest of sorrows for this fearsome doubt which touches the foundations of their faith?*

Leaving church not so serious? Ask these parents, and other parents who see their children drift away from church and faith. Ask grandparents, who can only pray in silence and sorrow for their grandchildren, with whom they will not be able to talk about faith anymore. (Runia, Dr. K. Waar Blijft de Kerk? Kampen: Kok, 1988, p. 33.)

This book has helped me struggle with the topic. In the next two articles I would like to reflect a bit more on it, for myself, but also for others for whom I see the problem becoming ever more serious in the next few years.

Adrian Peetoom is an educational consultant and writer who lives in Chatham, Ont.

Dube — tough sinner called to be no-nonsense preacher

John Rives

John Rives (pronounce Reeves) is an inmate in Collins Bay Institute in Kingston. He's an accomplished writer, especially of poetry. In this feature article he provides a profile of a man he greatly admires — Ron Dube. Since Ron Dube is no stranger to C.C. readers, we thought it appropriate to publish this "inside" view of a special person, chosen by God to make the name of Jesus known among prisoners.

Editor

If you are a regular subscriber to C.C., you have undoubtedly run across several of Ron Dube's pithy columns and editorials. On reading them you will have noticed the directness of his style. He has a way of cutting through the sensational stuff surrounding prison issues with words in much the same way that he has been known to cut through the red tape of prison bureaucracy — with whatever tool comes most readily to hand.

Dube is a very practical Christian. He gets things done. Indeed, the ardent personal style he brings to his Christian walk is the essence of the man.

"Dube." Just that — that's what we call him. A name — brief, sharp, ready for action — like the man. For Dube does not believe in fanfare; he has little time to waste on hoopla. Although he is serving a life sentence, he surrendered the temptation to be complacent when he surrendered his life to Christ.

When an issue affecting our lives in prison needs to be addressed, or when a brother finds himself in a crisis situation, someone has to take action. As often as not, that someone is Dube.

God uses tough characters

Despite the physical limitations prison imposes on individuals, there is ample room for the expression of Christianity behind the walls. God is at work inside our prisons. For Dube, that work has led him to focus his attentions primarily on two areas.

As a Christian and pastor he seeks out fellow prisoners in need and provides both spiritual and physical assistance. As a speaker and writer he attempts to communicate the truth about God's work and life within prison to those on the outside; he exhorts them to act on that knowledge. He asks them to involve themselves with prisoners.

In unfolding Dube's life to create the man he is today,

out. If anyone appeared to pose a threat to him, he would deal with it — personally. Society and the law did not necessarily agree with his assessments and, on occasion, he ended up behind bars. Today he is serving a life sentence with no possibility for

a barrel chest — 200-odd pounds of tattoo. He seemed taller than his five foot seven inches as he lounged against the podium with a cigarette butt curling smoke around his head, glaring out at everybody gathered for the service.

There was no animosity in

fashion than he does today. He had read about the laying on of hands in Nehemiah 13 and thought, "I can do that." So, using his fist as a clout, he set about "convincing" the unholy of the existence of a higher power. Fortunately, the chaplain took him aside after a few such forceful "conversions" and explained that Christ took a somewhat different view of the laying on of hands.

Indeed, the subtleties of the Word can be confusing to the new Christian. Dube remains sensitive to this fact and encourages those about him not to be in too big a hurry to establish what may become a lifelong calling.

Dube always has been a bit of a guidepost for those who find themselves in need of one. At Millhaven, Dube and I lived on the same cellblock. Whenever there was any trouble, I would look down his way. Whatever Dube did, I did. Or tried to do! My powers of imitation could only go so far — after all, he had years of experience in prison behind him and I had only been in a few months. I was in no position to be overly assertive. If he unblocked his cell door after a sitdown demonstration, it was okay for me to unblock mine as well. I felt I could trust him. I *can* trust him.

Cost of discipleship

Dube has given up the violence of his past, he has long since dispensed with the leathers and the attitude, but he has not abandoned the deeply rooted ground of his concern for other people.

This bears a cost. He can no longer bury his head in the sand of his own little world of material distractions. He cannot feign unconcern or turn his back on the rest of humanity with a bitter remark: "Looks good on them," "It's not my problem." At times, a do-your-time-and-don't-look-back attitude can look pretty attractive when the chips are down.

However, Christian work is not an entirely thankless job. Dube's involvement with the prisoner and Christian communities has provided its own sense of satisfaction and reward. For instance, while still at Millhaven Dube fought the administration to set up a newspaper for the prisoners. The *Highwitness News*, as he

Continued on page 12 ...



Photo: Bert Witte
Ron Dube in the prison yard of Collins Bay Institute.

God's grace has worked with material well-suited to the purpose. It might be difficult for some to believe that a person with his sort of background could have much to say about their lives. How could he even begin to understand them — he was always an outsider in the eyes of the average citizen. In truth, for most of his life Dube wanted it that way.

From an early age he decided to reject authority and meet life on his own terms. In his experience, human relationships meant self-interest and violence. People used people, so he kept people

parole for 25 years.

The laying on of hands

I met Dube in 1983 at Millhaven Penitentiary. It was early in his walk as a Christian and I had just begun a life sentence with no chance for parole until I had served 10 years. As a Christian caught up in the prison system for the first time, I sought out the chapel; a sort of sanctuary amid the maelstrom. It was there I found Ron Dube.

He was up at the lectern, not preaching, just standing there. His hair long and black, his beard, equally black and almost as long, hung well down

the stare. It was as if he were puzzled. As if he were trying to maintain his machismo while wondering how on earth he had come to associate himself with all these Christian characters. Of course, not everyone at the Saturday evening service was a Christian, but I do think we were genuinely seeking spirituality — at our own speeds.

Not too long before that, he would have considered the guys at those gatherings to be weak, "straight-johns" or at the very least, just plain weird. In line with this way of thinking, Dube had initially perceived his calling in a somewhat different

Dube — tough sinner called to be no-nonsense preacher

... continued from page 11. called it, was humorous and informative — though not exactly pious in tone.

Then in 1983, he involved himself with a convict-sponsored attempt to purchase and fully fund an independent group home for developmentally handicapped children. The proposal was named *KIDS: Kids and Inmates Doing Something*. There was significant support from several outside agencies including the employment search organization "HELP" and Ongwanada Hospital. Major funding and support services were on line and prospects for correctional service approval looked good. Unfortunately, the upper

echelons of the Millhaven administration at that time had been left out of the planning stages. All further arrangements for the KIDS program were curtailed when the approval process reached that level.

On his own, Dube then arranged for a day trip for six patients and two nursing escorts from Ongwanada.

In late 1985 Dube experienced several crises and challenges which he describes in his journal, "Snowflake." He was almost destroyed, emotionally and physically, but came through with faith strengthened and a life all the more fervently committed to following Jesus Christ. At this time he was also moved to write

a booklet especially for troubled children and their parents "Fourteen, Fifteen Lost in Between."

In 1984 I had received an institutional transfer. When Dube and I met again at Collins Bay Penitentiary some years later, I once again found him in the chapel. This time he was apprenticing in the ministry.

He was also editing the *spiritual newsletter*, was Gospelfest co-ordinator and active in all three Christian groups. Within three years, he had chaired all of those groups, led Collins Bay's version of Cursillo, called DAWN, completed his high school education and several university courses and received his licencship as pastor with

the Conference of Congregationalist Churches in Ontario. In conjunction with the latter, he was granted a pass by the national parole board to attend the conference's general meeting in Toronto earlier this year. He should receive his full ordination as a minister next year.

Dube has achieved very little without facing opposition and plenty of second-guessing by other Christians. Yet, his achievements are ours to share. For Dube has become a precedent. His was the first licencship in Canadian prison history to be granted to a prisoner still serving time. Congregationalist or otherwise, I can vividly recall the first communion I received from Pastor Ron Dube at Collins Bay. It was, at one moment, strange and moving to be served the bread and wine by a fellow convict.

Dube's latest project is called Adopt-A-Con. In co-operation with Bert Witvoet of *Calvinist Contact* and others, he hopes to develop a plan whereby personal relationships between individual prisoners and outside churches may be established. The aim is to provide long-term community support and a welcome setting for men and women approaching release back into society. To succeed, Adopt-A-Con requires your support. Cons and ex-cons do need your help — it is unlikely any of us can make it alone. Remember, Christ works through people.

When Ron Dube entered the federal prison system 11 years ago he was considered a complete write-off by most well-informed people, including himself. Today, the Correctional Service of Canada (the government department which operates our

penitentiaries) has recognized his accomplishments and recommended him for regularly scheduled passes out into the community.

Christianity has not mellowed Dube. Just read any one of his articles or booklets. Neither has it freed him from prison. And Christianity has certainly not provided him with an evenly graded, well-marked road down which to merrily trip without a care in the world. Dube would be the last person to say the past nine years have all been filled with "Joy! Joy! Joy!" for him.

He is quick to warn new Christians against overly high expectations — there is enough disappointment waiting to strike at prisoners without that sort of self-made set up. Still, we sing out loud at our group meetings and grow in fellowship despite all the nonsense which surrounds us.

On occasion someone jumps up at one of those meetings and boldly hollers out, "I'm loud, proud and born again." To that, Dube calmly counters with this simple statement of personal faith, "I'm not loud and proud to be reborn. I feel humbled and ashamed that Christ was sacrificed for a sinner like me."

Ron Dube is also thankful — thankful that his life has been given direction and that he has discovered a sense of peace. Some may consider such changes in a man's life evidence of only a trifling sort of miracle. Well, if that is so, Dube is nonetheless grateful for it. And so am I.

**See church news
on page 19**



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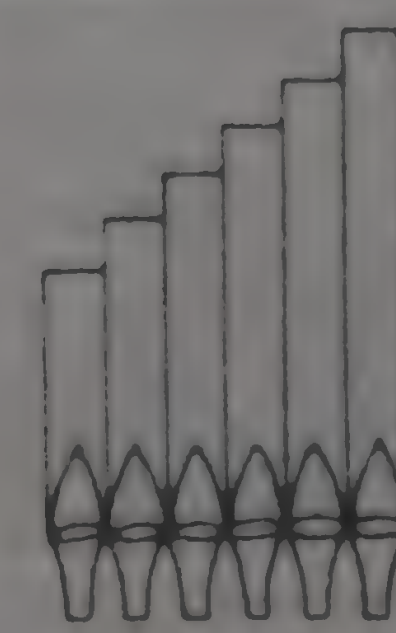
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Poland's new government: on a precarious perch

David T. Koyzis

One of the hazards of writing about Eastern Europe and the Soviet Union these days is that once an essay reaches the printed page it is already likely to be out of date. Events in that part of the world are racing ahead of most attempts to cover, much less analyse, them. Nevertheless, the present seems like a good time to take stock of the Polish situation, now that the protracted constitutional crisis of the past summer seems to have ended. After months of negotiation, Poland has a new government headed for the first time in 40 years by a non-Communist, Mr. Tadeusz Mazowiecki, a Roman Catholic intellectual and Solidarity journalist with close ties to both labour leader Lech Walesa and Pope John Paul II.

It is not precisely correct at this point to say that Poland has a non-Communist government, since members of the Communist Polish United Workers Party have a few key ministries in the new cabinet. But the government is *mostly* non-Communist, an extraordinary development which is quite unprecedented in Eastern Europe since the end of the Second World War. And while it is by no means certain that Poland will become a functioning Western-style democracy, the fact that the new government is led by a non-Communist and includes representatives of four political parties represents a step in the right direction.

To understand how a movement, which was illegal until several months ago, could suddenly come to power, we need to go back to last April, when discussions were held between the Communist government of General Wojciech Jaruzelski and the leaders of the banned Solidarity trade union movement. According to the round-table accords which emerged from these discussions, Solidarity was legalized; a new upper house, the Senate, was added to the Polish parliament; and a partially contested election was scheduled for June.

Although nearly two-thirds of the seats in the lower house, the Sejm, had been reserved for Communists and their allies, the Polish people nevertheless delivered a decisive blow to the party which had governed them for well over a generation. In the Senate, all of whose seats were freely contested, Solidarity candidates swept all but one of the hundred seats. For the Sejm, many voters crossed out the names of unopposed Communist candidates, thus denying several the requisite 50 per cent of the vote necessary to take their place in that body.

From the time of the election in early June until the end of August, no one was able to put together a durable government. Long accustomed to being the ruling party, and with their guaranteed working majority in the Sejm, the Communists tried repeatedly to form a grand coalition which would include not only their

junior partners, the United Peasants and Democrats, but Solidarity itself. Solidarity was understandably reluctant to co-operate, partly because of lingering distrust of its former persecutors, and partly out of hesitation to share blame for the effects of policies it had played no part in making in the first place.

The unthinkable becomes reality

Towards the end of August, however, the unthinkable suddenly became a distinct probability. After two months of unsuccessful Communist attempts at forming a government, Lech Walesa coaxed the United Peasants and Democrats away from their old alliance with the Communists and successfully put together a coalition under the leadership of Solidarity. Having earlier been elected state president by the narrowest of margins in parliament and having resigned his position as head of the Communist party, General Jaruzelski then officially invited Mazowiecki to form a new government.

The new Solidarity-led government is remarkable for at least two reasons. In the first place, there is no precedent for a long-entrenched Communist party turning over political power peacefully to a non-Communist opposition. The Poles are very aware that they are making history, while other Eastern Europeans are nervously (or hopefully) watching developments from the sidelines. Of course, the fact that the new prime minister is not a Communist does not in itself rid Poland of communism. The president is still a Communist (albeit a reformer) and has power, at the very least, to put the brakes on the government if it should attempt to take excessively radical measures too quickly. But even more significantly, Communist party members are in positions of power throughout the entire society, including the bureaucracy, local municipalities and factories. It will not be a simple matter to put all these members of the so-called *nomenklatura* out of their positions and to find alternative employment for them in a failing Polish economy.



Photo: KOK/Gamma-Liaison
Mazowiecki (left) with Walesa.

In the second place, the leaders of Solidarity are devout Roman Catholic Christians whose faith was tested mightily during the martial law years when the movement was forced underground. In August, when it became clear that Solidarity would be leading the new government, several of its leaders appeared on the "McNeil-Lehrer NewsHour" on the American PBS network. As the interviewers ran through the list of names of possible prime ministerial candidates, the Solidarity leaders would invariably respond, "Ah yes. He's a good man. He's a believer."

What a testimony to secularized North America! With all the problems Poland is facing, we cannot help but be heartened to hear such a powerful witness to the Christian faith. And it is marvellous to think that, when a Communist party finally did relinquish its monopoly on power in that part of the world, it did so to practising Christians!

Poland's future is not bright at the moment. The Mazowiecki government will need, not only the co-operation of the Polish people and of sympathetic reform-minded Communists, but also considerable assistance from the West. Thus far Western countries have been reluctant to pour more of their resources into Poland, because that country is already so deeply in debt to them. But the times are clearly extraordinary, and the West has a great stake in ensuring that the first largely non-Communist government in Eastern Europe does not

collapse in failure.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

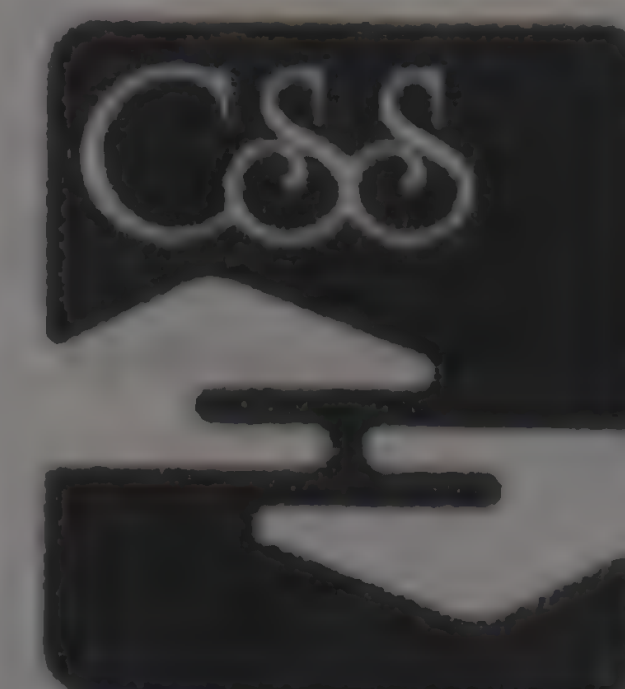
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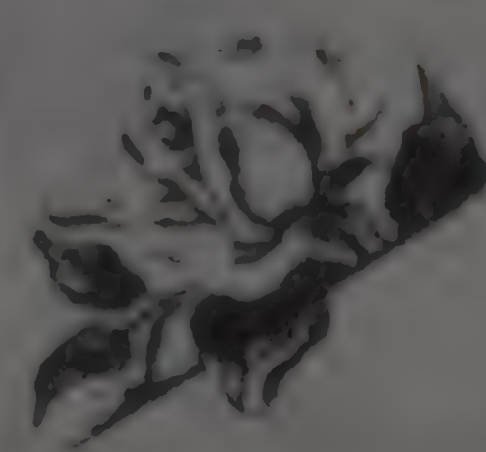
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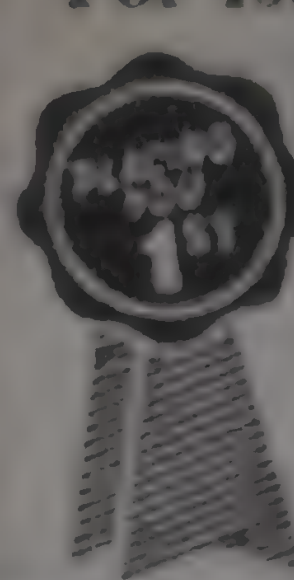
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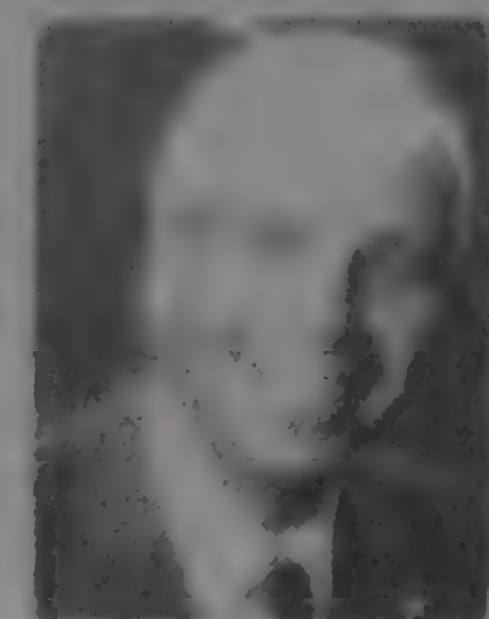
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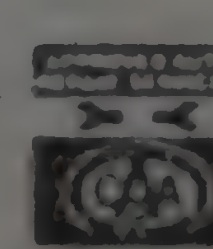
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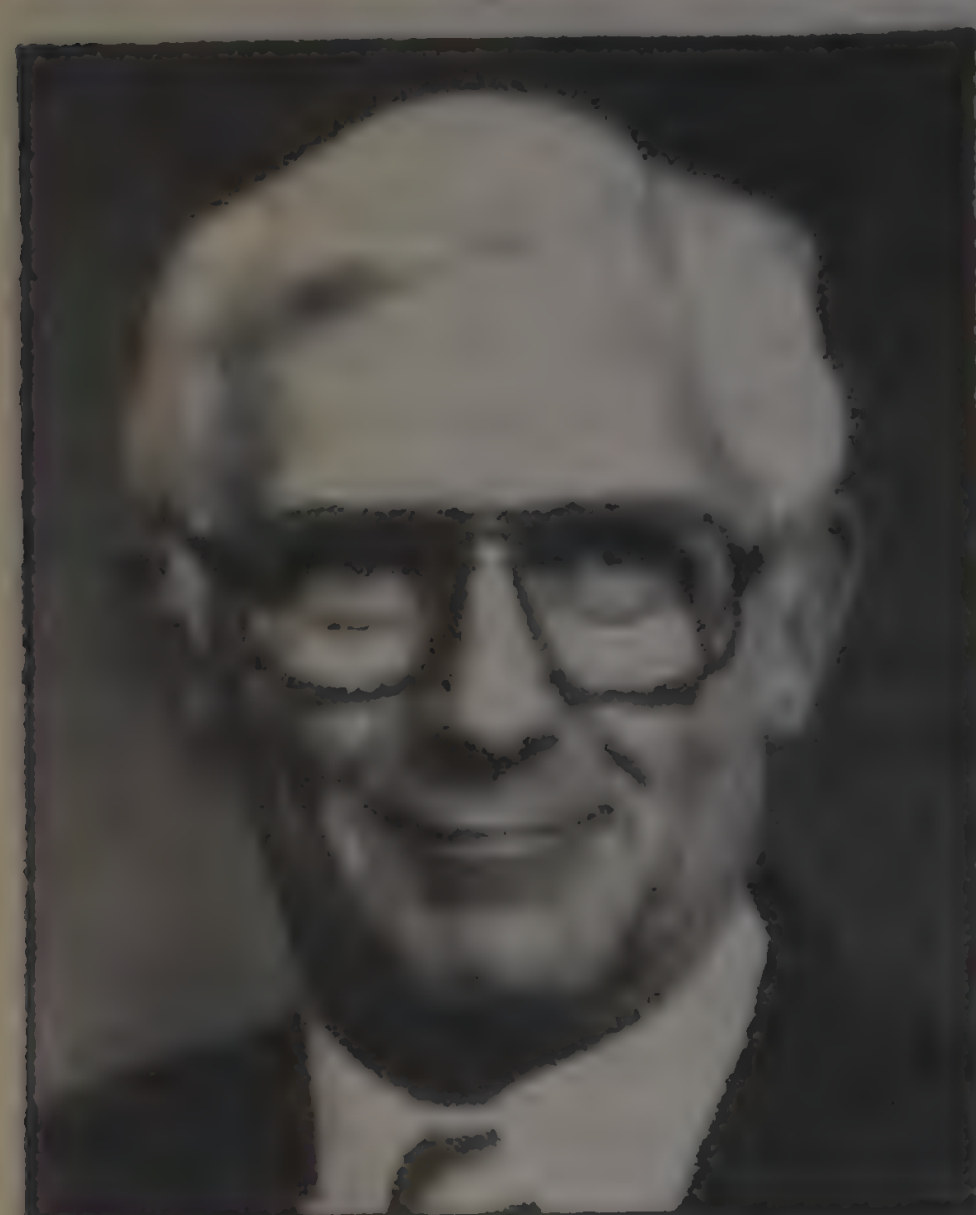
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"If the law does not convince us of sin, we remain sinners, thereby closing the door on the Spirit."

About the Holy Spirit

It occurred to me the other day that the Church knows four Sundays of Advent, seven Sundays of Lent, but the

Reformed tradition celebrates no special Sundays prior to Pentecost (though, Lutherans, Anglicans, Catholics and

some other traditions celebrate a long Pentecost season *after* Pentecost Sunday).

I'm sure that those of us who of late pay special attention to the Spirit's gifts and fruits would agree with me that maybe the church should have three or four Sundays of preparation for the celebration of Pentecost. Yet, I am sure that such Sundays should not focus on the fruits or the gifts exclusively. We do not do justice to the Spirit by onesidedly considering these. I'm afraid that this is being done too often and too easily.

If I were to set such Sundays apart, I would use one of them to concentrate on "grieving the Spirit." I think that we do this too readily. If the law does not

convince us of sin, we remain sinners, thereby closing the door on the Spirit. Then I can talk all I wish about gifts and fruits, but they will appear only as things that I do and deeds I perform. At best, they will be clones and not the real thing.

The Spirit's work

But there is more to consider. First of all, it is not true that the Reformed churches have been ignorant in their understanding of the Holy Spirit. Folks who say that don't know much about the Reformed confessions. I think that's where the other Sundays should come in. Maybe one Sunday we should hear what "we possess in Christ, namely the washing away of our sins and the daily renewal of our lives."

We may name this not the fruit or maybe not even the gift, but the *work* of the Spirit. Possibly another Sunday we may wish to focus on the fact

that the Spirit is "another Comforter" (John 14:16), or stress that the Spirit is a teacher (John 14:26). I am also thinking of the Spirit as a testifying witness (also John 14:26). In John 16 the Lord also prophesied that the Spirit would be a guide, one who will tell us "what is to come."

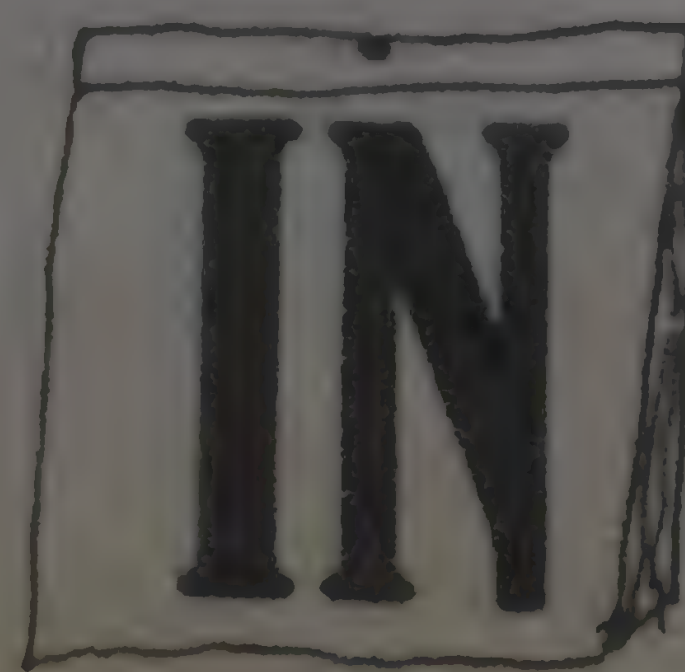
But there is still more. The Apostle Paul asks you and me whether we really have the Spirit (Rom. 8:9), whether we are really led by him (verse 14), whether through him we have received the Spirit of sonship, the praying Spirit. And what about the Spirit against the flesh (Gal. 5:7)?

I have just reread what I wrote; I feel the need to look through my skylight to him and be in prayer, much prayer. And oh yes, maybe, just maybe we should have those Sundays. I need them, anyway.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.



Peter and Marja are



Dear P and M:

Our teenage daughter is overly concerned about staying thin. She's on the scale constantly, monitoring every change in her weight. She's never been a big eater and she still has a sweet tooth, but she's always going on about "not getting fat." Unless it's her favourite food, she eats like a bird. I have to force myself not to say too much.

We've read articles about anorexia nervosa and wonder whether we have to be worried about an eating disorder.

Is there something we should be doing?

Dear Have Another Helping, Please:

Don't worry. Unlike your daughter, anorexic patients do not relish favourite foods or enjoy a sweet tooth. Your child does not seem to be starving herself or binging and then throwing up. Such symptoms would alarm us and lead us to strongly advise professional and/or medical intervention.

You are resisting the impulse to get on her case about her sparse eating habits. Keep doing exactly that.

If you were to over-react to her eating habits you might set up a counter-reaction. Before you know it, food could become the issue of a power struggle, and extreme dieting an act of rebellion.

It is normal for a teenager to worry about his or her looks. Your concern is normal, too. So just keep biting your tongue and have food around the house that she likes and that you know is healthy for her, even if she only eats a little bit.

As your daughter's nutritionist, be concerned with how wisely she eats, not how much.

By the way, in this culture all of us have to stop asking "How do I look?" and start asking "How can I be healthy?"

Dear P and M:

My husband has always been a TV sports fan but since his retirement last year he watches every sports event which the channels have to offer during the day and evening. I don't care for sports but I love to read and also listen to

some Christian radio programs. Because of the constant noise coming from the TV I can't relax or concentrate on my reading.

We have a small apartment with no other room where I can sit. I've tried to discuss a compromise with my husband but to no avail. I should learn to read while the TV is on, he says.

I've been looking forward to his retirement for years. He was always so busy working that he never had time for socializing or holidays. Instead of doing more things together we're just getting on each other's nerves. What should I do?

Dear Cabin Fever:

Unfortunately, your husband is not making the most of the leisure time available to him. Perhaps it's a temporary phase of adjusting to his retirement. Let's hope he gets a good case of cabin fever soon.

Meanwhile, don't wait for him to change his television viewing habits. Don't put your life on hold for him. Continue with your activities and develop some new interests. When he sees you excited about the world out there he'll realize that life is passing him by.

Both of you need to participate somewhat in each other's interests. If that means that you buy him a pair of tickets to a baseball or hockey game, do it! If that means that he goes with you to a performance of Handel's "Messiah," so be it!

The important thing is to get out and get on with your life, whether he joins you or not. Go for walks, visit friends, join a bowling league, etc.

As to your immediate problem, have you considered a TV with a good set of headphones? It's a simple solution for couples in a small apartment. It will allow you to read in peace while your husband enjoys his sports program.

Peter and Marja Shafong are pastor and wife team from St. Columba's, Ont. They are assisted by an advisory panel consisting of: Sam DeSilva, Jack Braggner, Patricia, Tom Ziel, Wally Buck, Karen, Bert Braggner.

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Joure Belleville Friesland Ontario 1939 October 26 1989 We are happy to announce the 50th wedding anniversary of our parents and grandparents JOHN and TINA KEUNING (nee Veenema) With love and congratulations from their children and grandchildren: Peter & Eileen Keuning — Belleville Robert & Sandy, Tina-Mae Ken & Rennie Keuning — Belleville John, Dwayne, Jason Henry & Sharon Keuning — Napanee Jeff, Kristina Ed & Linda Keuning — Belleville Rebecca, Eddy Open house will be held on Saturday, Oct. 28, 1989, from 2:30 - 4:30 p.m. at "The Kinsmen Centre," Dundas St. E., Belleville, Ont. Home address: 193 North Park St., Unit 229, Belleville, ON K8P 4P1. (613) 968-8162. With joyful thanksgiving to God, we hope to celebrate on Oct. 25, 1989 HARRIET and ALBERT VANDENPOL (nee Vanbeek) 40th wedding anniversary, and the 40th anniversary of our parents ministry in the Christian Reformed Church. Children and grandchildren: Jack & Anna Vanden Pol — Lacombe, Alta. Robert, Christine, Michael, Ronald Henk & Janice DeRuiter — Surrey, B.C. Jason, David Dick & Harriet Knor — Cobourg, Ont. Toby, Leah, Luke Gerald & Katherine Vanden Pol — Orillia, Ont. Zack, Jacob Clary DeRuiter — Hamilton, Ont. Derek, Nicholas Dwayne & Sonya Vanden Pol — Delta, B.C. Amanda Peter Vanden Pol We are grateful to the Lord for their many years together. Home address: 13291-92 Ave., Surrey, BC V3V 5P6.	 <p><i>Congratulations to Bob and Lynn Van Wingerden on their 50th wedding anniversary.</i></p> <p>H.I Ambacht St. Catharines 1939 November 16 1989 Phil. 4:13 was the challenge at our wedding day and in the knowledge of this we are thankful to announce that, in the strength of Christ Jesus, we BOB and LYNN VAN WINGERDEN have been richly blessed during 50 years of marriage. Our children and grandchildren: Jack & Joan Van Hoeve Maria, Benjamin Ike & Gerda Van Wingerden Chris, Jonathan, Jeremy, Patricia Paul & Marlene Van Wingerden Lorraine, Kevin Bob & Alice Van Wingerden Michael, Pamela, Kimberley, Gregory Pete & Jane Van Wingerden Amy, Justin Ed & Lydia Van Bruinessen Terry Lynn, James, Matthew Amanda Dave & Janet Wright Jacqueline, Sean We wish to invite friends, neighbours and other acquaintances to celebrate with us in an open house celebration on Saturday, Nov. 18, 1989, from 2-4 p.m. in Trinity Chr. Ref. Church fellowship hall, 99 Scott St., St. Catharines, Ont. Best wishes only. Home address: 4 Grammar Ave., St. Catharines, ON L2N 3L3.</p>	Vroomshoop Edmonton 1949 November 1 1989 We hope to celebrate, D.V., with joy and thanksgiving to the Lord the 40th wedding anniversary of Dad and Mom and Opa and Oma: GERRIT and ALBERT JE MELENBERG (nee Roosien) Thanks be to God for his constant love and guidance in your lives. Through him you have shown us your love, faith and support. May God continue to bless and care for you in the years ahead. With much love: Fannie & John Scholtens — Langley Geoff, Hilary, Michael, Leslie, Susan, Tessa Mike & Carol Melenberg — Edmonton Jessica, Erica, Sarah, Matthew Janne Melenberg — Edmonton Bill Melenberg — Edmonton Diana & Aylwin Wierenga — Edmonton Scott, Melanie Dale & Gloria Melenberg — Calgary Christopher, Michael, Jason Annie Melenberg — Vancouver We hope to celebrate this occasion with an open house on Friday, Nov. 3, 1989, D.V., from 7:00 - 9:30 p.m. at McQueen Community League; 10825 McQueen Road. Everyone welcome! Best wishes only! Home address: 10406-144 St., Edmonton, AB T5N 2V4.	"I know that my redeemer lives" (Job. 19:23a). The Lord took unto himself GRACE (Ger) FEKKES after a courageous struggle with cancer, on Oct. 6, 1989, at age 60. Beloved wife of John (Jelle) Fekkes; loving mother of John & Jo-Ann Fekkes — Georgetown, Ont. Ineke & Rick Hoogendam — St. Catharines, Ont. Irene & Wil Bootsma — St. Catharines, Ont. Joanne & Jim Prinsen — St. Catharines, Ont. Also survived by eight grandchildren and brother Jan. Predeceased by sister Jans. Funeral services were held in Covenant Chr. Ref. Church, St. Catharines, on Oct. 10, 1989, with interment at Niagara Lakeshore cemetery. Correspondence address: 12 Ramlee Dr., St. Catharines, ON L2M 2K5. On Sept. 24, 1989, the Lord took home our beloved wife, mother and grandmother SINA GUICHELAAR (nee Heyink) at the age of 57. "The Lord is my Shepherd, I shall not want." (Psalm 23) Beloved wife of Martin Guichelaar Dear mother of: Brian Guichelaar Marilyn & Ron Pennings Linda & Jim Pol Joan & Martin Luiting and seven grandchildren. Correspondence address: R.R.#4, Seaforth, ON N0K 1W0. Brampton, September 29, 1989 Shortly after his 79th birthday, Mr. PIETER HAMSTRA of Hope Tower #514, entered into the glory of his Lord. His many years of faithful service in the Board of the Golden Age Club, his love for others and his thoughtfulness will long be remembered by all of us. Our prayers are with Mrs. Hamstra. For the Board of the Golden Age Club of Holland Christian Homes: Mr. F. Masselink, President Mrs. G. Pypker, Secretary Correspondence address: 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2. "Now we know that if the earthly tent we live in is destroyed we have a building from God, an eternal house in heaven, not built by human hands." (2 Cor. 5:1) At his residence, on Sunday, Sept. 24, 1989 JOHANNES MARINUS VERBURG died in his 75th year. Beloved husband of Antje (nee de Joode) Verburg. Dear father of: Peta & John Branderhorst — Hensall, Ont. Janie & Martin Wilts — Auburn, Ont. Koos & Rita Verburg — Auburn, Ont. Tony & Roely Verburg — Auburn, Ont. Wilma & John Hessels — Goderich, Ont. John & Margaret Verburg — Londesborough, Ont. Survived by seven sisters, three brothers (the Netherlands), 20 grandchildren and three great-grandchildren. Funeral services were held at Blyth Chr. Ref. Church on Tuesday, Sept. 26, 1989, at 2 p.m. Rev. Warren Lammers officiated. Interment at Hope Chapel Cemetery. Correspondence address: Mrs. Antje Verburg, R.R.#1, Auburn, ON N0M 1E0.	
Thanks					
<p>PRENGER: We would like to thank everyone who made our recent 60th anniversary so very special. For the best wishes, cards, gifts, calls and prayers, we are sincerely grateful. "Praise God from whom all blessings flow." Herman and Jenny Prenger, Thunder Bay, Ont.</p> <p>VEDDER: Thank you so much. Hendrika and Gerard Vedder would like to say thanks to all those who sent best wishes for their 40th wedding anniversary, such as cards, gifts and flowers. But above all, thanks to our heavenly Father who was and is still so good to us and to our family. Home address: Box 1732, Kemptville, Ont.</p>					
Birth					
<p>VAN MEGGELEN: "I will praise thee, for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well" (Ps. 139:14) Henry and JoAnn thank God for his precious gift, a son MITCHELL BASTIAAN born Sept. 28, 1989, weighing 8 lbs. 11 oz., a brother for Jillian, Holly and Benjamin. Proud grandparents are Martin and Julie Sytsma of Willowdale, Ont., and Elizabeth Van Meggelen of Rexdale, Ont. Home address: 21 Hulst Dr., Bradford, ON L3Z 2T1.</p>					
			<p>Obituaries</p> <p>Jordan is together with his brother again, safe in the arms of Jesus. On Sept. 22, 1989, at the age of three, JORDAN MICHAEL PLUGERS was quietly and tenderly taken into Jesus' arms to his heavenly home. He is with his twin brother Nathan again who went to Jesus exactly three months earlier. His pain and suffering are over but he will be dearly missed by: Daddy & Mommy: Ken and Tamara Plugers Little sister Taryn Grandparents: Cor & Mien Plugers — Jordan Station, Ont. Hank & Audrey Boer — Niagara-on-the-Lake, Ont. Great-grandparents: Wilhelmina Vahrmeyer — St. Catharines, Ont. Niesina Boer — Simcoe, Ont. John & Sara Duthler — Sauble Beach, Ont. many aunts, uncles and cousins. Correspondence address: Box 164, Jordan Station, ON L0R 1S0.</p>	<p>Obituaries</p> <p>"Blessed are those that die in the Lord." On Sept. 28, 1989, the Lord took unto himself FEMMIGJE KARSTEN (nee Kwant) in her 87th year. Beloved wife of Pieter Karsten for 61 years. Dear mother of: Ann Karsten — Drayton Alice & Lubbert Steenbergen — Beamsville John & Delores Karsten — Guelph Harry & Christina Karsten — St. Mary's Chris & Joe Drost — St. Catharines Susan & George Drost — Drayton Ralph Karsten — Drayton Also survived by 29 grandchildren and 29 great-grandchildren. Correspondence address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5.</p>	

Classified

Obituaries	Obituaries	Personal	For Sale	For Sale
<p>On Sept. 24, 1989, the Lord took unto Himself our beloved sister-in-law</p> <p>LILLIAN REITSMA</p> <p>Predeceased by her husband Thys Reitsma.</p> <p>We loved her so much and will miss her. Our comfort is, that she is now with her Lord and Saviour, of whom she testified all her life.</p> <p>2 Tim. 4:7.</p> <p>Sidney & Diney Reitsma — Freelton</p> <p>Betty & George Tigchelaar — Carlisle</p> <p>Bep & Thys Van Waveren — Veenendaal, the Neth.</p> <p>Anne & Stuart Tigchelaar — Burlington</p>	<p>The Lord called home his child, our wife, mother, grandmother and great-grandmother on Oct. 2, 1989.</p> <p>WILLEMYNTJE CORNELIA VANDER ENDE (nee van der Lely)</p> <p>in her 76th year.</p> <p>Beloved wife of Huibrecht Vander Ende for 53 years.</p> <p>Loving mother of: Abe & Liz Vander Ende Kees & Joyce Vander Ende Leni & Dick Noort Pat & Edo Schaafsma Bill & Margaret Vander Ende Willy & Cor van Dongen Herb & Tracy Vander Ende Corry Vander Ende John & Glenda Vander Ende Oma of 29 grandchildren and 16 great-grandchildren.</p> <p>The funeral service was held in New Westminster Chr. Ref. Church, Rev. Bill Tuininga officiating.</p> <p>Correspondence address: H. Vander Ende, 8987-16th St., Surrey, BC V3R 4V1.</p>	<p>The Consulate-General would like to come in contact with the following persons:</p> <p>VAN BAKEL, Cornelis, born on Nov. 26, 1923, last known address in the Netherlands: Maartensdijklaan 289, The Hague. Departed for Canada June 16, 1956, place of destination Sault Ste. Marie, Ont.</p> <p>BRANDSE, nee Griffioen, Jo, born on May 27, 1920, in Oud Loosdrecht, has been married to Sjoerd Brandsma (deceased in 1985). Three children were born in this marriage, two daughters and one son. They immigrated to Canada around 1946, first to Burlington, then to Ottawa. Their last known address is: Strathmore Manor, 2911-109 St., Apt. 307, Edmonton, Alta.</p> <p>EDELENBOSCH, Roelof Jan, born on Jan. 4, 1941, in Soerabaya, Indonesia; last known residence in the Netherlands: Renkum. Immigrated to Canada in 1979.</p> <p>HASTER, Berendina Johanna, born on Jan. 11, 1948 in Amsterdam. Departed for Canada on May 29, 1954, destination Toronto.</p> <p>VAN DE (n/r) MOLEN, Douwe, born on June 28, 1917</p> <p>VAN DE (n/r) MOLEN, Hiltje, born on May 16, 1915.</p> <p>These children immigrated with their parents (the mother remarried in the meantime to Mr. A. Hoffman) to Canada in 1928. Douwe was later on adopted by a farmer, whose last name he also received. He also took over the farm. Hiltje was married to a Mr. Verbeek or Verbook and they also owned a farm.</p> <p>OLIVIER, Cornelia, born on June 1, 1924 in Loosdrecht. Immigrated to Canada on May 3, 1972.</p> <p>SCHWEBKE, Ramon Christian, born on Nov. 18, 1970.</p> <p>BRUSCHKE, Therisia Maria Adriana, born on Sept. 15, 1947. Last known addresses in Canada: 32 Ellerby Sq. N., Woodbridge, ON L4L 1A8, and c/o J. Buys, P.O. Box 42, Woodbridge, ON L4L 1T5.</p> <p>VAN DER STAM, Johannes, born on Mar. 28, 1918, in Heemstede. Has been captain in the army by the Kon. Landmacht. Departed for Canada in 1957.</p> <p>THOMAS, Elmar Ronald Ernst, born on Feb. 11, 1931, in Son, last known address in the Netherlands: Hilversum. Departed for Canada on Nov. 26, 1956.</p> <p>BIJLSMA, Thea, a native of Hallum (Fr.) immigrated to Canada in 1964, destination Toronto. Is married to a Canadian. Her age is approx. 55 years old.</p> <p>DE VRIES, Josephina, born on Mar. 11, 1920; last known address in the Netherlands: Amsterdam. Departed for Canada in August 1946.</p> <p>CONSULATE-GENERAL OF THE NETHERLANDS 1 Dundas St. W., Suite 2106, Box 2 Toronto, ON M5G 1Z3 Tel. (416) 598-2520</p>	<p>Used pipe organ for sale</p> <p>Very nice compact self-contained instrument. All set up ready to play. Excellent, like new condition. Whole organ showing through glass shutters, 28 stops, 305 pipes. Very suitable for medium-size church. Can be enlarged if so desired. Also suitable for residence installation. Ten year warranty. Contact Strybos Organ Builders at (519) 336-6624, Sarnia, Ont. May be played and heard at 415 Exmouth Street Showroom in Sarnia, Ont.</p>	<p>Christmas liturgies</p> <p>English: "In Thy Light We See Light" Dutch: "Heugelijke Tijding"</p> <p>To order: state clearly ENGLISH or DUTCH \$0.40 per copy, minimum order 10 copies; add \$2.00 for postage and handling; make cheque payable to: CANADIAN FEDERATION OF CHRISTIAN REFORMED WOMEN</p> <p>Send to: P.O. Box 335, Grimsby, ON L3M 4H8</p>
<p>"The Lord is my light and my salvation — whom shall I fear? The Lord is the stronghold of my life — of whom shall I be afraid?" (Ps. 27:1)</p> <p>After a short illness the Lord took unto himself our loving mother and grandmother</p> <p>LILLIAN REITSMA (nee Visser)</p> <p>in her 78th year, on Sept. 24, 1989.</p> <p>Predeceased by her husband Thys in 1979.</p> <p>A happy, cheerful person, she lived a life of gratitude to God. We are thankful for the many blessings God gave us through her.</p> <p>Her children and grandchildren: Martin & Trudy Reitsma — Brantford Michael, Janet, Julie Ron & Ann Reitsma — Whitby Ruth, Clint, Ross Jean & John Vanderkooy — Harriston Alisa, Joy, Suzanne, John, Rosine Gary & Audrey Reitsma — Brantford Sharon, Steven</p> <p>The funeral service took place at First Chr. Ref. Church, Hamilton, Ont., Sept 26, 1989, with Rev. F. Heslinga officiating.</p>	<p>Teacher</p> <p>SMITHERS, B.C.: Bulkley Valley Christian High School has an immediate opening for a French teacher. Phone Rien Moeliker, principal, (604) 847-4238 (school) or (604) 847-2805 (home).</p> <p>TORONTO, Ont.: Toronto Central Christian School will have an opening in the Primary grades commencing January 1990. Please address your inquiries or resume to Jack Couperus, Principal, T.C.C.S., 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone (416) 968-2036.</p>	<p>For Rent</p> <p>Dairy farm — 100 acres — fully equipped barn and milk house. Large newly decorated five bedroom house. \$1,200 per month, Peterborough, Ontario (705) 939-6027.</p>	<p>Real Estate</p> <p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>	<p>Real Estate</p> <p>DAIRY FARM</p> <p>198 acres close to Orillia. Complete line of well-maintained equipment. Approximately 100 head of cattle, 205,000 litre milk quota. Barn, silos in excellent condition. Four-bedroom home. Listed at \$679,000. For further information call:</p> <p>Henry Zwiers Canada Trust, Christmann Realty Inc. (705) 326-4131 (705) 327-4663</p>
<p>God claimed our dear sister</p> <p>LILLIAN (Lillie) REITSMA (nee Visser)</p> <p>on Sunday, Sept. 24, 1989, at age 77. Her illness was swift and sudden, her death glorious by grace.</p> <p>"The Lord is my light and my salvation, whom shall I fear?" (Ps. 27)</p> <p>Rev. Heslinga and pastor Stellingwerf of Hamilton Chr. Ref. Church officiated at the funeral, Sept. 26, 1989.</p> <p>We mourn her loss deeply.</p> <p>Clarence & Rens Visser Jennie & Gertie Visser</p> <p>Correspondence address: 8 Greenwood Crt., Dundas, ON L9H 4X2.</p>	<p>Real Estate</p> <p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>	<p>Accommodations</p> <p>Student or full-time working girl wanted to share accommodation in a house on Limeridge Rd. W., near West 5th St., in Hamilton. Please contact Sandra at (416) 527-1541, days or (416) 388-3140, evenings.</p>	<p>For Sale</p> <p>MODERN DAIRY SET-UP, 231 acres. Extra large barn; will handle 150 head. Tie stalls for 59 cows and heifers. Pipeline milker. Stable cleaner, liquid manure. Belt-feeder from three silos with unloaders. Four-bedroom brick home. Metal implement shed 36' x 54'. Only asking \$299,900. Farmer wishes quick sale as he has other interests.</p> <p>Contact Albert Carson, 935 Main St. W., Listowel, Ont. Phone (519) 291-1395, representing P.H. Hillier Realty Ltd.</p> <p>Cosy one-bedroom mobile home, 36' x 8', in very good condition with covered patio/drive, end unit. Within walking distance to CRC, stores, etc. Located in Bradenton, Florida. For information please call Oshawa (416) 436-9949.</p>	<p>Help Wanted</p> <p>Hope-Calvin Department of Nursing Faculty Openings</p> <p>Hope-Calvin Department of Nursing is seeking applicants for Department Chairperson to begin January or Summer, 1990. Candidates for the Chairperson position should have a masters degree in nursing and an earned doctorate. Experience in teaching and administration is preferred.</p> <p>Two other positions are open: Psychiatric/Mental Health Nursing to begin January 1990; Community Health Nursing to begin September 1990. Candidates for these positions must have a master's degree in the clinical specialty area of nursing. Two years of clinical nursing practice is required.</p> <p>Review will begin immediately and continue until positions are filled.</p> <p>Hope College and Calvin College jointly offer an NLN accredited baccalaureate nursing program in the context of co-educational four-year liberal arts degree programs. Hope College is affiliated with the Reformed Church in America and Calvin College with the Christian Reformed Church in North America. The Department seeks faculty members who affirm the Christian faith and have academic and personal qualifications for teaching and scholarship. Applications from minority persons are especially encouraged.</p> <p>Submit letter of application and resume to: Penny Mauger, Faculty Concerns Chairperson, Hope-Calvin Department of Nursing, Hope College, Holland, MI 49423.</p> <p>Calvin and Hope Colleges are Equal Opportunity Employers.</p>
<p>On Sunday, Sept. 24, 1989, the Lord suddenly took unto himself in her 85th year our beloved wife, mother, grandmother and great-grand-mother</p> <p>GEESKE STAVINGA (nee Nauta)</p> <p>Beloved wife of Gerben for 62 years of Brantford, Ont.</p> <p>Dear mother of: John & Janna Stavinga — Ancaster, Ont.</p> <p>Fred & Ada Stavinga — Brantford, Ont.</p> <p>Marie & Ben Kempenaar — Brantford, Ont.</p> <p>Griet & George Ironside — Brantford, Ont.</p> <p>Along with 20 grandchildren and 24 great-grandchildren.</p> <p>The funeral service was held Sept. 27, 1989, at First Chr. Ref. Church, Brantford, with Rev. L.H. Batterink officiating.</p> <p>Correspondence address: Gerben Stavinga, 61 Lyndhurst St., Apt. 1, Brantford, ON N3S 4K4.</p>	<p>Personal</p> <p>Single Men and Women</p> <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services.</p> <p>Established in 1967.</p>			

Classified/Events

Help Wanted	Help Wanted	Help Wanted	Events	Events
<p>CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:</p> <p>Mutual Support Systems R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 (416) 899-2311</p> <p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9 Tel.: (416) 945-9454.</p> <p>Hired man wanted in Stainer, Ont., area on dairy farm to help with milking and field work. Phone (705) 428-2021.</p> <p>Herdsperson to assume total responsibility for 50 milking registered Holstein herd. Modern facilities. House supplied on farm, excellent salary to right person. Falgarbrook Farms, R.R.#2, Georgetown, Ont. Phone (416) 878-3787.</p> <p>DRIVER/SALESMAN wanted. Salary, commission and benefits. Renkema Florists Ltd., R.R.#3, Beamsville, ON L0R 1B0. Tel. (416) 563-8961.</p>	<p align="center">The Ontario Alliance of Christian Schools</p> <p align="center">invites applications for the position of</p> <p align="center">Education Co-ordinator</p> <p>The responsibility delivers evaluation and learning program services to elementary Christian schools in Eastern Canada. Experience in CSI/OACS schools, graduate degree(s) and curriculum writing expertise would be definite assets for any applicant.</p> <p align="center">Applications will be accepted until Nov. 15, 1989.</p> <p align="center">For further information please write:</p> <p align="center">SEARCH COMMITTEE Dr. A. Guldemond, Executive Director Ontario Alliance of Christian Schools P.O. Box 7220, Ancaster, ON L9G 3L4 (416) 648-2100</p>	<p align="center">VISIT THE NETHERLANDS BAZAAR</p> <p align="center">ADMISSION FREE</p>  <p align="center">Saturday, October 21, 1989, 10 a.m. to 10 p.m. Thornhill Community Centre, 7755 Bayview Ave., Thornhill Corner Bayview Ave. & John St., between Steeles Ave. & Hwy. 7 Ample parking space and Markham Bus takes you from Finch Subway to Centre.</p> <p align="center">IT'S ALSO NEVER TOO LATE TO DONATE. IF YOUR SPECIALTY IS MAKING DUTCH PEA SOUP OR BAKING, WE SURE NEED YOU! PLEASE CONTACT ONE OF THE UNDERNOTED LADIES OF THE BAZAAR COMMITTEE: Ge Spaans (477-1243) Jenny Olthoff (282-9228) Wil Meulmeester (221-5885) An Meyer (663-3081) Loeke Van Leeuwen (483-3091) Rita Jurrus (438-7003) Lenie Gehrels (225-5217) Bets Speelman (742-1172) Janny Thomas (223-5026) Marga Ruytenbeek (881-5652) Hannie Peacock (221-0323) TELL YOUR NEIGHBOURS, FRIENDS AND FAMILY AND ARRIVE IN GREAT NUMBERS!!</p>	<p align="center">20th anniversary concert</p> <p align="center">with the ever popular</p> <p align="center">Ambassador Male Chorus</p> <p>under the direction of Mr. Harold De Haan. Selections include: Classical Christian songs, musicals, traditional and popular songs and spirituals. Good entertainment for young and old!</p> <p>Place: Clarkson Chr. Ref. Church, 1880 Lakeshore Rd. W., Mississauga, Ont. Time: 8-10 p.m.; free will offering. For information call: Nellie at (416) 277-9112.</p>	
<p align="center">For Rent</p> <p>Mobile home for rent in Palmetto, Florida. Adult park, Nov. and Dec. Call (519) 245-0809.</p>	<p align="center">The Fellowship Christian Reformed Church of Brighton, Ont.,</p> <p>a young, growing congregation of 90+ families, now vacant, is seeking a new, energetic pastor to lead us in creative worship, active congregational life and reach-out programs in the community. A church profile is available upon request. Send inquiry and resume to:</p> <p align="center">Search Committee Fellowship CRC Box 699, Brighton, ON K0K 1H0</p>			

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Teachers

Teachers

London District Christian Secondary School

We require two teachers to fill maternity leaves beginning **Jan. 8, 1990**. One is required for a **Mathematics** position and the other is required for a combination **French/English** position. There is a good possibility that both positions would become permanent during the second semester. Please send your letter of application, resume, and a personal statement of your faith commitment to:

Mr. H. Kooy, Principal
c/o London District Chr. Sec. School
24 Braesyde Ave., London, ON N5W 1V3
Phone (519) 455-4360

Events

Events

75th anniversary celebration

Neerlandia Christian Reformed Church plans a 75th anniversary celebration on **June 29, 30 and July 1, 1990**. Former members and friends are invited. For more information contact: **Anniversary Committee, Neerlandia CRC, Box 68, Neerlandia, Alberta, Canada T0G 1R0.**

Rehoboth Christian Reformed Church of Bowmanville, Ont.

invites all former members, ministers and friends to the **celebration service of the 40th Anniversary** of our Church. This special service of praise and celebration of God's faithfulness to us will be held on **Sunday, October 29, 1989, at 10 a.m.** For inquiries phone the Church office at (416) 623-5032.

Senior Citizens' Day Redeemer College

Tuesday, October 31, 1989

9:30 a.m. - Registration and Refreshments
10:00 a.m. - Program

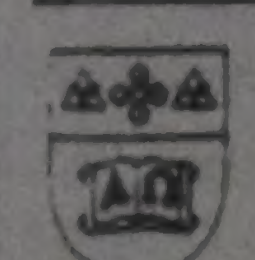
Dr. Henry Brouwer

*Earthkeepers: What Have We Done?
Where Are We Going?*

Lunch - \$7.50 per person

All Seniors Welcome!

Join us for a day of worship, fellowship, and fun.



Redeemer College
Ancaster, Ontario L9G 3N6
Tel: (416) 648-2131

*Contact us if
you plan
to attend!*

Events

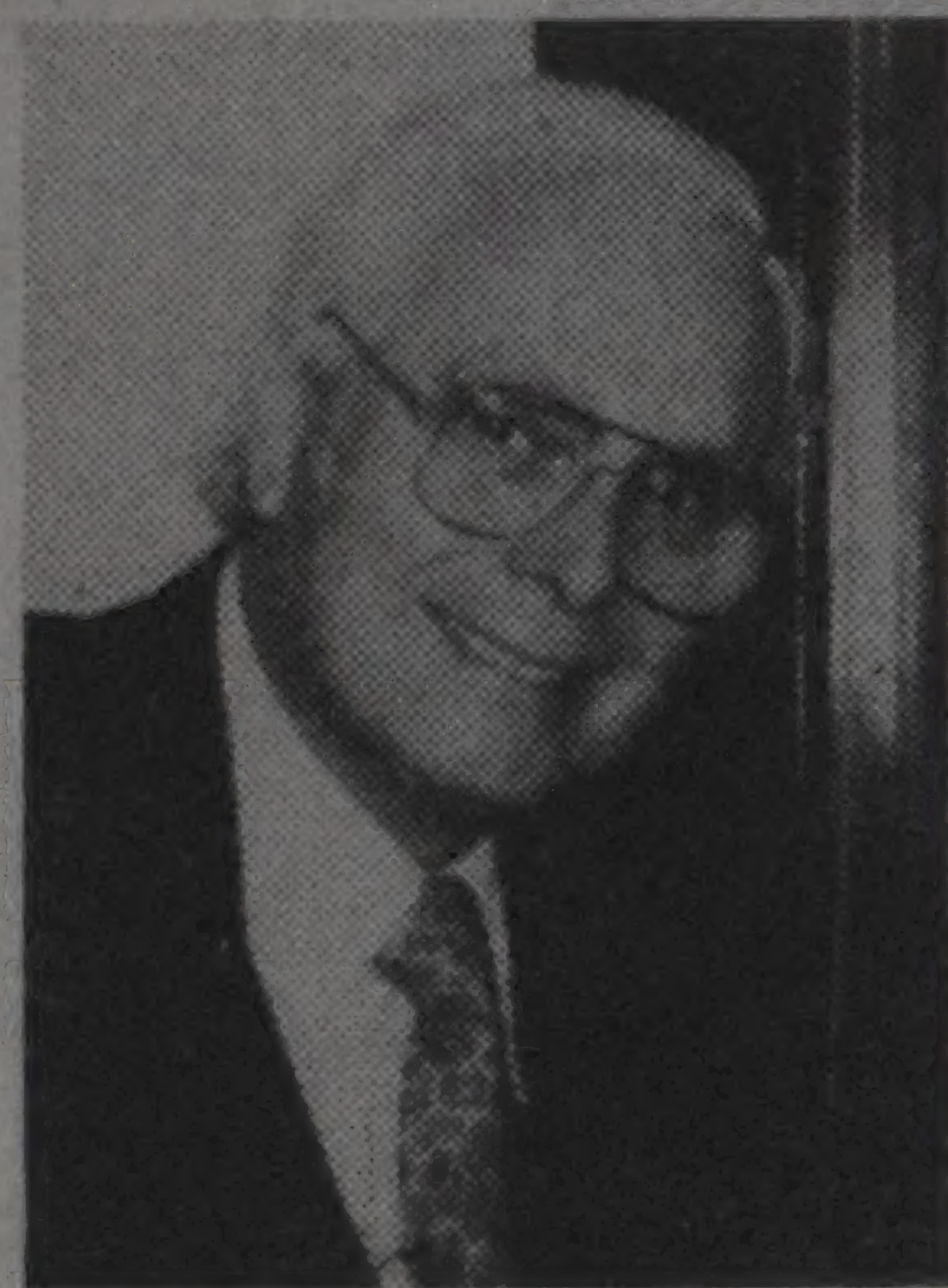
A CELEBRATION!...

You are invited to attend a public convocation for the graduation of Junior Members of the Institute for Christian Studies, and the farewell address of Dr. Clifford C. Pitt: "Back to the Future"

Saturday, November 4, 1989, 2:00 p.m.
Knox College Chapel, 59 St. George Street, Toronto
Reception to follow

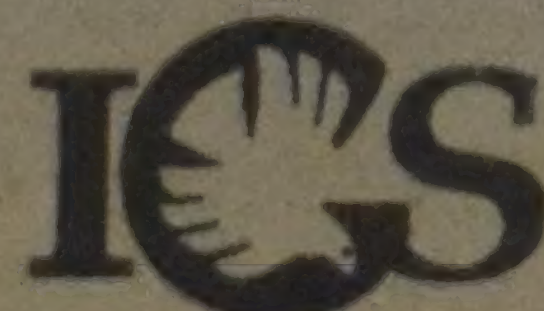
AND A SPECIAL EVENT!

You are also invited to attend a farewell dinner in honour of our retiring president, Dr. Clifford C. Pitt, to be held on Friday, November 3, at the Willowdale Christian School, 60 Hilda Avenue. This "Dinner Theatre" event will feature *Down to Earth - The Hunters*. A standing reception with Dr. & Mrs. Pitt will start at 6 p.m., followed by dinner at 7 p.m. Tickets are \$20 a person (all



Dr. Clifford C. Pitt

proceeds go to the *Bernard Zylstra Scholarship Fund*). For reservations, and further information please call (416) 979-2331 before October 27.



Weekly puzzle by Roger Coburn

ACROSS

- Adjutant: abbr.
- Vaults
- Ring
- Ethnic group
- Shoe grip
- Consequently
- Tribes
- Flagrant
- Good-looking
- Silps
- Profound
- Net
- Boothe
- Luca
- Zadora
- Cowls
- Insincere flattery
- Some spies
- Belt
- Soaking wet
- Maternally related
- Lat. abbr.
- Hint
- Biological groups
- Diamond
- W. German region
- Guided
- Peruses
- bien
- Mountain lake
- emptor
- Exposed
- Breaking with tradition
- Calamitous
- Do office work
- Place of action
- "This — sudden!"
- Ran away
- Nuzzles
- Comparative word

DOWN

- Span
- Casa room
- Disgraceful
- Sore
- Ladle
- Astringent
- Elaborate party
- Audience
- Old
- Spying spot
- Cupid
- Chills and fever
- Defeat
- Deep cut
- Escape slowly
- Tangled
- Mentor
- Strong thread
- Jurles
- Silly
- Strange
- Exhaust
- Rettals
- Give a — up (assist)
- Preschment: abbr.
- Nagged
- Wise — owl
- Part of QED
- Trust
- Frome"
- Gulf state
- Slap
- Indigo
- Rodent
- Poems
- Corn —
- Major
- Drudge
- Sp. gold

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Last week's puzzle

CARPS HOME
ARREST OFFICE
GARBAGE NEWSPAPER
GRANT PAPER GIE
VAST SPORT CASE
BEE SMITH HATES
RESTING SENSITIVE
WARRIOR
APRICE OUTRAGE
CATER BASS ONI
ARRE PAPER BOAR
RED TUNISH MANGE
TARFON UNTERED
TROOPE GARRER
BOURD MOERS

Calendar of Events

- | | | | |
|----------------|---|-----------|--|
| Oct. 21 | 30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, Brampton , Ont. Theme: "Encourage One Another." Open to all! For info. call Ben Vandezande at (416) 646-4511. | Oct. 28 | "Jubilee Rally" marking 50th anniversary of the Back to God Hour at 8 p.m., St. George's Anglican Church, Guelph , Ont. Speaker: Dr. Joel Nederhood. Special music: OCMA directed by Leendert Kooij, and organist Andre Knevel. |
| Oct. 21 | 1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, Brampton , Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222. | Oct. 28 | The King's College's 10th anniversary celebration and annual meeting. At Third CRC, Edmonton , Alta. |
| Oct. 21 | Netherlands Bazaar at Thornhill Community Centre, Thornhill , Ont. From 10 a.m. - 10 p.m. Admission free. | Oct. 29 | City-Wide Hymn-Sing at 8 p.m., First CRC, Sarnia , Ont. |
| Oct. 21 | J.J. Variety Show at 8 a.m. on CHEX TV, Channel 12 (also on many cable channels). | Oct. 31 | Redeemer College's Annual Senior Citizens' Day. Admission \$7.50 p.p. including lunch. Registration at 9:30 a.m. For info. call (416) 648-2131. |
| Oct. 21 | Rev. J.J. Hoytema's 25th anniversary of his ordination will be celebrated from 2:00 - 5:30 p.m. at an open house, First CRC, Water St., Guelph , Ont. | Nov. 1 | RCBPA Pay Equity and Occupational Health Seminar at the Holiday Inn, Guelph , Ont. For info. call (416) 524-1203. |
| Oct. 21-22 | "God's Harvest - Evangelism Seminar" at 1 p.m. at Grace CRC, Chatham , Ont. With Lew VanderMeer, pastor Sunshine CRC, Grand Rapids. Praise and worship at 7:30 p.m., on Sunday, at 10 a.m., Rev. VanderMeer will lead the service. | Nov. 2 | "Further along the road less travelled — Perspectives on spirituality and personal growth," a LifeCycle Learning Workshop with best-selling author Dr. M. Scott Peck. At the Skyline Triumph, 2737 Keele St., Toronto , Ont. To register call (617) 964-5050 or FAX (617) 965-5054. |
| Oct. 24-Nov. 4 | CSS's Harry Houtman in Alberta. | Nov. 3 | Andre Knevel in concert at 8 p.m., First United Methodist Church, Grand Rapids , Mich. |
| Oct. 26 | Brantford regional C.R. Women's 35th anniversary at 9:30 a.m. at Ebenezer CRC, Jarvis , Ont. Speaker: Rev. J. Postuma. | Nov. 3-4 | 25th anniversary of the Christian School, Agassiz , B.C. Former teachers, alumni and friends are invited. For info. contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848. |
| Oct. 27 | Ambassadors in concert at 8 p.m., CRC, Clarkson , Ont. | Nov. 4 | Fifth annual auction at the Christian School, Sarnia , Ont. Watch for local announcements. |
| Oct. 27-28 | Open house at George Langbroek's Rainbow Studio, St. Catharines , Ont. Friday from 7-11 p.m., Saturday from 10 a.m. - 11 p.m. | Nov. 4 | ICS Public Convocation for the graduation of Junior Members and Dr. Clifford C. Pitt's farewell address at 2 p.m., Knox College Chapel, 59 St. George St., Toronto , Ont. Reception to follow. |
| Oct. 27-29 | 40th anniversary weekend of Immanuel CRC, Cornwall , Ont. For info call (613) 937-4888. | Nov. 4 | Andre Knevel in concert at 8 p.m., Central Ave. CRC, Holland , Mich. |
| Oct. 28 | United Way benefit concert by St. Thomas & District Male Choir, St. Thomas' Ladies Choir and Kettle Creek Kids Concert Choir. At 7:30 p.m., Knox Preb. Church, St. Thomas , Ont. | Nov. 7 | The film "A man called Norman" will be shown at 7 p.m., Grace CRC, Chatham , Ont. |
| Oct. 28 | AGENDA 2000's "Our world belongs to God: towards a new life standard," a one-day CPJ seminar from 9 a.m. - 4:30 p.m. at St. John's York Mills (Anglican) Church, 19 Don Ridge Drive, Willowdale , Ont. (close to Yonge & Hwy. 401). To register call (416) 979-2443. | Nov. 9 | CFFO Provincial Board meeting from 10 a.m. - 4 p.m. in the CRC, Georgetown , Ont. For info. call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.). |
| Oct. 28 | Elders' Conference at Trinity CRC, St. Catharines , Ont. Registration and coffee at 9:30 a.m. Speaker: Mr. Cor Kors, Dean of Students at Redeemer College, on the topic: "How to minister to our youth." Everyone welcome. | Nov. 9-11 | Christian Writers' Conference at Ontario Bible College, Toronto , Ont. Keynote speaker: Philip Yancey. For info. call (416) 479-5885. |
| Oct. 28 | Bazaar at Trinity Chr. School, Burlington , Ont. Fun and fellowship. Crafts, games, novelties, produce, good food and giant auction. Doors open at 11 a.m. Barbecue dinner at 4:30 p.m. (tickets required). Auction starts at 6:30 p.m. | Nov. 10 | "Italian Baroque and Beyond," first of the Stained Glass Concert Series 89/90. With Boris Brott and the Amadeus Orchestra and the Redeemer College Choir. At 8 p.m., Redeemer College, Ancaster , Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131. |
| Oct. 28 | Ambassadors in concert at 8 p.m., United Church, Exeter , Ont. | | |

Church news

Christian Reformed Church

New clerk
— Community CRC of **Mathilda Township (Ont.)**: Klaas Zwiier, 601 Billings Ave., Iroquois, ON K0E 1K0; (613) 652-2386.

New telephone number
— Rev. H. Aubrey VanHoff of

Covenant CRC, **Barrie**, Ont.: (705) 722-7832.

New addresses
— Rev. Jack Kerkhof, 3416 New Street, **Burlington**, ON L7N 1N3; (416) 637-9948.
— Rev. John Roke, 2 Charles St., **Simcoe**, ON N3Y 1Z4; (519) 426-5431.

Classis meeting
— **Classis Huron** will meet in regular session on Jan. 10,

1990, in the **Palmerston**, Ont., CRC at 9:30 a.m. Agenda material must reach the stated clerk by Nov. 27, 1989.

Dirk Miedema, SC

Candidates examined, ordained
Classis Huron is pleased to announce that **Cand. Philip Weaver** "sustained his classical examination in the presence of the synodical deputies." Weaver was ordained on Sept. 21 and installed as the pastor of the **Vanastra**, Ont., CRC. **Classis Huron** congratulates him and his wife and prays for the Lord's rich blessings on their ministry.

Classis Hamilton examined and approved **Cands. Jack Kerkhof and John Roke** at its Sept. 19 meeting, with the concurrence of synodical deputies. Kerkhof was ordained on Sept. 28 and installed as the pastor in **Burlington** (New Street), Ont. Roke was ordained and installed at **Immanuel**, **Simcoe**, Ont. **Classis** asks God's rich blessings on their ministries.

JUBILEE RALLY

marking the 50th anniversary of the **Back to God Hour**
Date: Saturday, October 28, 1989
Time: 8 p.m.
Place: St. George's Anglican Church
Woolwich St., **Guelph**, Ont.
Speaker: Dr. Joel Nederhood
Special Music: The choirs and brass of the Ontario Christian Music Assembly of Toronto and Bowmanville, directed by Leendert Kooij. Organist: Andre Knevel.
Come and sing along. Enjoy a wonderful evening of Christian fellowship!

Books

Robert VanderVennen, book review editor

Understanding the Bible

Preaching from the Bible

The Modern Preacher and the Ancient Text by Sidney Greidanus. Grand Rapids, Mich.: Wm. B. Eerdmans, 1988. 341 pp., softcover, \$25.95. Reviewed by Ralph Koops, pastor, Maranatha Christian Reformed Church, Cambridge, Ont.

Like a refreshing shower on a hot day. That is what this book compared to the further I got into it; I had a hard time laying it aside.

Several years ago, Sidney Greidanus favoured us with *Sola Scriptura* in which he dealt with problems and principles in preaching historical texts. That important book is referred to on occasion in his latest study.

In his opening chapter the author explores "the connection between the Bible and contemporary preaching." We must listen very closely to the text. What did the author say? What did it mean for his contemporaries? How is it part of the entire context of scripture? What does it mean for us today? As such, the author pleads for expository preaching, which is to exposit the Lord's Word.

The author says that we must study carefully to see what kind of biblical material we're dealing with: Hebrew narrative, gospels or epistles? The various genres of biblical literature are described.

In a few more technical chapters the writer deals with the various ways the Bible has been subjected to criticism. The historical-critical method of Bible reading as well as the various methods of literary interpretation are examined.

Throughout the book, Greidanus shows his commitment to the Bible as God's Word. At the same time he shows his familiarity with the various strands of current scholarship.

In a chapter on historical

interpretation he points out that the text as a historical document should be studied in terms of its own time, place and culture. Yet, the text must be seen also in its broadest context, which is the entire Bible. He says, "Frequently, this universal historical context is overlooked. There is no doubt, however, that scripture teaches one universal kingdom history that encompasses all of created reality: past, present and future."

Creation — fall — redemption

The Bible begins with creation and ends with a cry for the coming of Jesus in the second last Bible verse. Greidanus says that "we can say that a central, all-encompassing theme of Scripture is Creation — Fall — redemption." How true also when he says, "The hermeneutical implication of the biblical view of history is that every biblical passage must be understood in the context of this grand view of history."

Reflecting on the theological interpretation of the text, the author looks at what God reveals about himself in a particular passage and what this is telling us in the context of the entire scriptures. He warns: "Preachers are especially prone to impose their own subjective purposes on a text." Comparing scripture with scripture, seeing the progress in the history of salvation and seeing that the Bible speaks about God and what he does in human events, should help to eliminate a good deal of moralism, it seems to me. Says Greidanus, "Tragically, a moralistic use of the Bible undercuts the Bible's own purpose and replaces it with the preacher's agenda."

In the context of the theocentric purpose of the Bible, Greidanus deals with the necessity of Christ-centric preaching.

In a chapter on textual-thematic preaching he says that "... the theme is a summary statement of the unifying thought of the text." He quotes from James Daane's book *Preaching With Confidence*, in which Daane says "every

sermon must say one thing, and one thing only."

In a chapter on sermon form, the author deals with the deductive method in a didactic form of sermon, and with the inductive in a mere narrative form. With the latter method he quotes an author as saying that such sermons ought not to have points anymore than a story or even a joke has points.

Sermon relevance

Greidanus has a powerful chapter on the relevance of the sermon. That chapter alone is worth a lot. Showing the total bankruptcy of moralism in preaching, he basically demonstrates that to be relevant the preacher must be biblical. Once again in terms of the context of the text he says, "Until one has understood the message of the text in the context of the whole canon, one cannot claim to have heard the Word of God for the church today."

God's Word is addressed to people and as such is relevant as well as applied. We have to transmit that to the present.

The latter, substantial part of the book has chapters on preaching the Hebrew narratives, prophetic literature, the gospels, and preaching the epistles. There Greidanus shows how to listen to the great variety of the biblical books. He also deals with forms and relevance of sermons as those apply to prophecy, gospels, etc.

Perhaps a few sermons by the author as an appendix to the book could have enhanced the book. But that is only a suggestion, not a criticism.

In conclusion, I would like to encourage every preacher to study this book. It is a must. Church councils should encourage their pastors to read it. Other people may be interested in much of the book as well.

This book should become mandatory reading in seminaries. What it conveys should become an integral part of the preacher's being. I have some very strong convictions about preaching and this book has once again confirmed me in them. It has also given a lot of food for further thought and study.

At Pentecost it became clear that the Holy Spirit's message is the story of Jesus Christ. Colossians 1 shows the absolute centrality of Christ.

In our preaching today, anything short of an attempt at the kind of preaching advocated in this book will impoverish the church. Listening to its message will enrich it.



Friends of God

Wayne Brouwer

Strength

"O Lord, the king rejoices in your strength! ... Be exalted, O Lord, in your strength! We will sing and praise your might!" (Psalm 21:1, 13)

In David Heller's delightful book *Dear God: Children's Letters to God*, one youngster writes about his summer vacation: "Dear God, I saw the Grand Canyon last summer. Nice piece of work!"

Big things have a way of overwhelming us, especially big displays of power. Recently an advertisement came in the mail. Associates of a Dr. Frank R. Wallace were promoting his revolutionary "new field of knowledge" called "Neo-Tech." He says he discovered this "scientific" use of intellectual power while playing poker. After some reflection, he figured out how to use this power on a regular basis to make money, influence people, and take command of any love relationship he wanted with any woman he chose!

"Who exactly is the Neo-Tech person?" asked an interviewer.

Said Wallace: "He's a person of quiet power — a person who cannot lose. He can control anyone ... man or woman. Within days after gaining this knowledge, people can safely bankrupt opponents ..., immediately extract money and prestige not only from any card game, but from any competitive, personal, business or money situation."

Wow! That's some kind of power! Wallace even makes the claim that "those without Neo-Tech will die unfulfilled ... without ever knowing wealth, power, and romantic love!"

How much for the package? Just \$70 for all that power! My only problem was this line: "Dr. Wallace prohibits us from selling Neo-Tech to certain people, such as clergy, politicians, and other professional neo-cheaters ..." So much for me!

Gentleness

Raw power is stunning. But rarely is it warm and personal in the way we think of strength. Power explodes, while strength is channeled energy. Power unleashes force, but strength controls ability in very specific ways. Someone has even defined the gentle concept of meekness as "strength under control."

An atomic bomb is horrifyingly overwhelming, but the steady nuclear output of the sun is simply amazing. A wild horse can be a terrifying beast, while the grace and gentleness of a trained stallion channels all that energy into a magnificent steeplechase run. A powerful person intimidates but a strong person may tumble in play with children.

Adequate

And that's the delight of David's awe in Psalm 21. He's captivated by the strength God commands and the power he displays for the asking. It's not brute force or raw energy. Rather, it is a sense of justice (verse 11-12), a victory of "splendor and majesty" (vs. 5), and the security of a personal friendship (vs. 7).

Alan Redpath tells of a prominent businessman in South Africa who was duly impressed with the luxury of Rolls Royce automobiles. He ordered one for himself and marveled at its speed and handling. He looked through the manual but found no test results listed indicating the horsepower of the engine. So he went to the dealer.

"I'm sorry," the dealer told him. "The company never states the horsepower of their engines."

But the man was not to be put off. And he was too powerful a person to be ignored, so the dealer sent a cable to Derby, England, asking the head office for an answer in the matter.

Within a short time, there was a reply. It was brief and to the point, a response of only a single word. How much horsepower does the Rolls Royce engine develop? "ADEQUATE!" That's all! That's enough!

And that's David's celebration in Psalm 21. How much strength does God have? Adequate! Adequate to meet my needs and see me through. Adequate to take care of whatever evil power might throw itself up against him or his people. Adequate to establish a king on a throne or suckle a child at it's mother's breast.

"We will sing and praise your might!" (vs. 13), say the people, for it is adequate.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

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